NATIONAL ANTI-SLAVERY STANDARD

Union of Conscience.---Union of Action. Unbroken Fellowship.---Unbroken Communion. Unbroken Worship.---Unbroken Testimony. Unbroken Covenant.---Unbroken Consecration. Unbroken Hope.---Unbroken Reward. Unbroken Love.---Unbroken Life. Unbroken Unity.---Unbroken Glory. Unbroken Victory.---Unbroken Triumph. Unbroken Christ.---Unbroken Heaven.

VOLUME VIII.---NO. 28. NEW-YORK, THURSDAY, DECEMBER 9, 1847. WHOLE NUMBER 392.

PUBLISHED WEEKLY, BY THE AMERICAN A. S. SOCIETY, At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.---One Dollar per annum: Strictly in advance in all cases.

H. H. HENRY, PRINTER.

"The Peculiar Institution."

AUBURN, November 30th, 1847.

Although the time has gone by that the veterans in the Anti-Slavery ranks need to be spurred on to renewed zeal up by way of remembrance "the Standard is daily falling into the hands of persons who have thought but little upon the subject of Slavery; and whose minds will probably be sooner awakened by the attendant horrors incident to a state of slavery, than by the inherent wrong and corruption of the system itself. I think the following advertisement, which I cut from *Le Vigilant*, a daily paper, published at Donaldsonville, (La.) is admirably adapted to awaken the dormant sensibilities of your imminent readers. It appeared in the paper dated October 30, 1847. Although it will take up room, I think it would well pay for a full copy:

FOURTH JUDICIAL DISTRICT COURT OF THE STATE OF LOUISIANA; IN AND FOR THE PARISH OF ASCENSION.

Succession of Suzan F. Hampton, Wife of John L. Manning.

John L. Manning } By virtue of and in
Vs. No. 3. } obedience to two judg-
E. H. Cottman, undertutor. } ments rendered by the honourable the above entitled court, the one on the 28th August, 1848, and the other the 20th October, the same year, in the matter of Suzin F. Hampton, and in the case of John L. Manning, vs. No. 3, T. E. H. Cottman, undertutor, will be offered at public sale on the premises, on Thursday, the 25th day of November, 1847, at 10 o'clock, a. m. by Thomas L. Randell, as auctioneer in and for the Parish of Ascension, duly commissioned and sworn, the following described property belonging to the above succession, to wit:—A tract of land, situated in the Parish of Ascension, on the right bank of the river Mississippi, about three miles below Donaldsonville, known as the Houmas Point Plantation, bounded above by the land of Pierre Laeaze, and below by that of Madame Widow Pedesclaux, and containing sixty arpents front, with the depth that belongs to the different tracts of which the said plantation was originally composed, and lying between lines which converge to a point, together with all the buildings and improvements thereon, rights, appurtenances, stocks, &c. thereto belonging, and

ONE HUNDRED AND SEVENTEEN SLAVES.

attached to the same, named and aged as follows:

1 Aiken Graves, aged about 35 years; 2 Nathan Mason, aged about 50 years; 3 Billy Mason, aged about 40 years; 4 Sarah Mason, aged about 18 years; 5 Hannah Mason, aged about 16 years; 6 Pindor Mason, aged about 14 years; 7 Davy Mason, aged about 12 years; Edmund, a child in arms. 8 Billy Meikns, aged about 54 years; 10 Dicio Haynes, aged about 50 years; 11 Ben Hampton, aged about 45 years; 12 Lewis Wilson, aged about 47 years; 13 Hetty White, aged about 27 years; 14 William White, aged about 7 years; 15 Nancy White, aged about 5 years; 16 Sarah White, aged about 3 years; 17 Henry Turner, aged about 42 years; 18 Lydia Turner, aged about 40 years; 19 Edward Turner, aged about 17 years; 20 John Turner, aged about 15 years; 21 Milly Turner, aged about 13 years; 22 Liley Turner, aged about 10 years; 23 Charles Turner, aged about 8 years; 24 Wilkinson Turner, aged about 6 years; 25 Dinah Turner, aged about 4 years; 26 Rose Turner, aged about 2 years; 27 Julia Turner, aged about 38 years; 28 Creed Cole, aged about 40 years; 29 Betsy Cole, aged about 48 years; 36 William Hampton, aged about 30 years; 31 Sally Hampton, aged about 26 years; 32 Anthony Turner, aged about 30 years; 33 Rachel Turner, aged about 4 years; 34 Hannah Turner, aged about 26 years; 35 Antony Turner, aged about 3 years; 36 Larry Ball, aged about 35 years; 37 Cey Ball, aged about 30 years; 38 Jesse Ball, aged about 3 years; 39 Middleton Clark, aged about 35 years; 40 Arthur Hampton, aged about 30 years; 41 Hard Timer Hampton, aged about 28 years; 42 Nancy Hampton, aged about 70 years; 43 Bobo Hampton, aged about 30 years; 44 Indy Hampton, aged about 60 years; 45 Lucy Hampton, aged about 24 years; 46 Betsy Hampton, aged about 40 years; 47 Henry Hampton, aged about 20 years; 48 Tina Hampton, aged about 8 years; 49 Sydney Hampton, aged about 60 years; 50 Homer Hampton, aged about 60 years; 51 July, aged about 17 years; 52 Quinbus Kelson, aged about 17 years; 53 Grace Kelson, aged about 34 years; 54 Nancy Kelson, aged about 34 years; 55 Mary Ann Kelson, aged about 32 years; 56 Manuel, aged about 2 years; 57 Robert, aged about 16 years; 58 Andrew, aged about 4 years; 59 Grace, aged about 6 months; 60 Eunick Mason, aged about 35 years; 62 Frank Mason, aged about 13 years; 63 David Mason, aged about 16 years; 64 Patsy Mason, aged about 11 years; 65 Christian Mason, aged about 5 years; 66 Betsy Mason, aged about 3 years; 67 Moses Jackson, aged about 40 years; 68 Gilbert Jackson, aged about 35 years; 69 Minas Jackson, aged about 15 years; 70 Nelson Jackson, aged about 10 years; 71 Eve Jackson, aged about 6 years; 72 Silvia Jackson, aged about 3 years; 73 Suky Jackson, aged about 2 years; 74 Jim Henderson, aged about 41 years; 75 Sally Jackson, aged about 35 years; 76 Tabby Henderson, aged about 14 years; 77 Peter Hampton, aged about 45 years; 78 Mary Hampton, aged about 45 years; 79 Loyd Martin, aged about 35 years; 80 Dick Martin, aged about 50 years; 81 Jim Randolph, aged about 40 years; 82 Emeline Ball, aged about 37 years; 83 Vincent Turner, aged about 45 years; 84 Sam Turner, aged about 30 years; 85 Philip Clark, aged about 7 years; 86 Isaac Turner, aged about 70 years; 87 Mary Turner, aged about 35 years; 88 Sam Haynes, aged about 60 years; 89 Easter Haynes, aged about 37 years; 90 Maria Hampton, aged about 27 years; 91 Mary Hampton, aged about 8 years; 92 Silvia Hampton, aged about 1 year; 93 Priestley Hampton, aged about 15 years; 94 Linda Hampton, aged about 60 years; 95 Daniel Hampton, aged about 46 years; 96 Besy Masom, aged about 40 years; 97 Nathan Hampton, aged about 41 years; 98 Sam Clark, aged about 30 years; 99 Sylva, aged about 35 years; 100 Harrison Hampton, aged about 25 years; 101 Clark, 55; 102 Kitty Turner, 40; 103 Jim Hampton, 104 Peter Hampton, 30; 105 Binah Hampton, 60; 106 Celia Hampton, 60; 107 Frank Hampton, 70; 110 Julin, 65; 111 Louis Charles, 70; 112 Philis, 60; 123 Myre Ball, 70; 114 Elsy Hampton, 60; 115 Dinah Turner, 70; 116 Alick Hampton, 55; 117 Simon Hampton.

Terms and Conditions: The whole (land, buildings and improvements, rights, appurtenances, stock, &c. belonging to the land and the slaves thereto attached] to be sold together, payable one-half in March next [1848], one fourth in March, eighteen hundred and forty-nine, and one-fourth in March, eighteen hundred and fifty. The purchaser giving his notes endorsed to the satisfaction of the parties, bearing interest at eight per cent. per annum from and after maturity till paid and secured by special mortgage on the property sold; said notes to be made payable at the office of the recorder of this parish.

In faith whereof, witness my official seal and signature. Ascension, this 23d October 1847.

E. NICHOLLS, *Clerk.*

Comment is perhaps unnecessary, yet I cannot refrain from calling particular attention to this item. Here is a sufficient answer to all who plead for a "good master's" privilege to hold slaves. Suppose these slaves to have had a good, pious, godly, praying master. Where, why, is their safety? Who will be his successor? Here is the tender infant of *six months* old—838 age to *fourscore* years. Here is a family of *Hamptons* numbering thirty-two; of *Turners*, nineteen; of *Masons*, thirteen; of *Jacksons*, seven; besides numerous other smaller ones. All these are to be disposed off at *auction*, as the chattels and appurtenances belonging "thereunto." This is no "Abolition lie,"—no uncommon occurrence, for every day brings something of the kind from the same paper. It is indeed less horrible to those who have seen such notices oftener than the minute description of the scars, brands, bruises, and maimings contained in the description of runaways, with which this *Republican* French paper is filled. Well may the English "*Monthly illustrations of American Slavery*," head such, and other like articles, etc. "The way they do things in the Model Republic."

E. W. C.

A friend sends us the following advertisement taken from the Monigomery Advertiser. He says:" I wish to inquire whether, by the rules of sound logic, the usual *interrogative argumentum ad hominem*, 'Would you let your daughter marry a nigger?' would be a valid argument in this case in favour of Slavery?":

FIFTY DOLLARS REWARD.

Ranaway from my plantation, in Macon county, Alabama, on Saturday last, my servant, HAZE. He is about five feet seven or eight inches high, almost white, has a down look when he walks, a fine blue man, blue eyes, straight, well-formed nose, narrow and keen face, has a soft voice, speaks slowly, and has defective front teeth. On his left cheek is a considerable scar from a burn, extending around the wrist, some distance up the arm, and on the back of the hand, has two remarkable scars on the left side of his face, and has large, clumsy, broad hands. When walking he swings his right arm freely, while his left is held with little motion to his side. His left shoulder is considerably lower than the right. He had, when he left, long, flowing black hair, wore a round-top, broad-brim hat, and took with him good clothing. He will attempt to pass as a white man, and hire himself to work at the carpenter's or cooper's trade. All persons are forewarned from harboring him.

BURR JOHNSON.

Lockland, Macon co. April 1846.

The following extract is made from a letter of G. Beckley's, in the (Ann Harbour, Mich.) Signal of Liberty:

* * * * * * *

Last of all I met an old acquaintance and friend, formerly a resident of Washtenaw county, who had heard me lecture upon the horrible cruelties of Slavery. He believed me honest, but was unwilling, saying it to be utterly impossible that such cruelties as I related should ever have been perpetrated.—But he is undeceived now. He served 12 years in South Carolina and has *seen* the things which I had only heard. He most religiously declared that he had seen them and worse things than these—that he stripped naked as they were born into the world and whipped until the blood fell to the ground, accompanied by the most piercing shrieks and tears, and earnest entreaties for pardon and relief, all of which only had the effect to enrage the senseless brutes in human form, whose every impulse of passion and in incarcerating drinks would increase the fatal scourging.

Upon one occasion the slaves had frequently run away, thereby giving their pretended owner much trouble. At length a lad of about fourteen was missing; he was advertised and a reward of $50 offered for his apprehension and delivery to his master "dead or alive." In a few days he was brought in and thrown down dead before the other slaves by way of causing them to contemplate on them. He had followed and shot in a swamp by a number of ruffians who claimed and obtained the reward. Of this my informant was a witness.

* * * * * * *

Selections.

From the Covenanter.

THE CONSTITUTIVE FRANCHISE.

"Old Paths," a correspondent of the Evangelical Repository, with whom our readers have had some acquaintance, concludes an article as follows:

In this the day of my perplexity I *must* have *counsel*, it was distinctly *understood* by the framers of it that Slavery should be of short continuance, and that Congress would soon pass out efficient legislation; and, in view of this, the Constitution was so worded that it need not be altered when Slavery had ceased to exist in the States. I therefore come to the conclusion that the time had elapsed, and that Slavery had no constitutional being either in the General or State Governments, as no such existence would be in violation of the understanding of the framers of the Constitution, which understanding is evident from the letter of those times, and from the face of the Constitution itself. And I have also concluded to vote for no man that would not come to the same conclusion, although he might not agree in my premises in arriving at it. Nor would I support any man who would not make his determination to be the administrator of the law, known on this principle at the time of administration of it.

This difficulty arose from the fact that in the late trial of Dr. Mitchell, in Pittsburgh, for aiding a fugitive, Judge Grier charged the jury that it gave the following gitive, Judge Grier charged the jury that it gave the following construction of the Constitution:—"We might feed," said he, "the hungry, &c. but that if we did any act, the natural result of which was to let a slave escape, the pursuing master in reclaiming his escaping slave, knowing him to be a slave, we violated the Constitution and law, and subjected ourselves to the penalty."

In nearly every respect, this view of "Old Paths" appears to us untenable. 1st. He seems to suppose that the framers of the Constitution supposed it would have a direct bearing upon the operation of any constitutional principle: but on the contrary, he admits that it was looked for in subsequent legislation." Of this framers, there was no provision in the Constitution for the removal of Slavery; it had been, and did not have anticipated its removal as a consequence of such provision. Anticipating this "through State legislation," of course they understood it to be left to State control: the Constitution was not made for slaves. In making this admission, this writer says his own foundation. 2d. By what right does "Old Paths" fix the time when Slavery is to cease, or expected to disappear? "I came to the conclusion." On what grounds? If the evil was to be remedied by State legislation of the time, how could it be left to their option? Or does he adopt the absurd idea that the States were actually bound in adopting the Constitution to abolish Slavery, and that in a given time? But even granting this, how does he know that the majority had fixed upon fifty-eight years, and that the majority had given their consent? Yet all this he must know, or his conclusion is premature. 3d. Is not this to extend the evil beyond the understanding of the framers, to a most ity of the understanding of the framers, to a most unwarrantable extent? We grant, we hold that the views of the framers, and of the country when the Constitution was adopted, are highly useful in determining its true meaning. We are ever suspicious of any loose principles. This writer adopts no unsound reasoning. But we cannot go farther. The doctrine of "Old Paths" makes the understanding of the framers of the Constitution, the standard of interpretation; an article by which the slave States were as much bound as by the written ones, for he expressly says that the framers of it, if Slavery was constitutional at sixty years ago, he has too much sense to imagine that it is now so unconstitutional that we might send our armies and compel them to emancipate.

We agree with this writer that the subject of voting under the Constitution is greatly agitating the religious community and is increasing daily."—And we feel assured that it will not be long before a "great company" of such men as "Old Paths," will be found disentangled from all the mazes of error in reference to it, and will be found in a joyful ground to which many have already come upthat the Constitution is a pro-slavery document, and cannot be consistently sworn to by the Christian.

From the Louisville Examiner.

A CALCULATION.

The *Cincinnati Chronicle*, referring to the report of the Auditor of Kentucky, the following just estimate of the value of slave-capital:

Number of slaves in Kentucky, 185,569; agreeable value, $58, 116, 984; average value of each individual, $300.

Estimate the cost of keeping a family, on the lowest scale of comfortable life, the average cost of a family of six persons, (including all the children) will not be less than $300 per annum. The interest on the value of each slave, is eighteen dollars. Total, $318 per annum, or more. Applying these aggregates to the whole number of slaves in Kentucky, and we find that the cost of keeping slaves, per annum, in each year, to more than thirteen millions of dollars!

The total valuation of the State is $254, 716, 183.—The cost of keeping the slaves, therefore, is over five per cent. on the entire amount of capital in the State of Kentucky. The cost alone is deemed in Europe a good profit. Besides, the slaves, by their labor, support themselves, the result in production to the State, would be nothing, or very small in that case, while the encumbrances upon other property would not exist. This, however, is a question in Kentucky.

And a very serious question, too—one which cannot be blinked except to her detriment, in every way.

We find in no exchange paper the following witty report of a trial of Mr. Polk. It is, we believe, from the Farmers (Mass.) Courier:

Robert Peel, Sworn—Have had something to do with managing the corn-laws, the tariff, and such. The laws of nations are very elastic on the subject of just causes of war. There are various causes which justify war. It is considered justifiable to make war on weak nations for reasons that would be unjustifiable if the opposing party was strong. Boundaries are not the only cause of war. A pretext is generally ought to be found or invented before going to war even with a weak nation. It is justifiable to make war on a nation for opium-and-heathenish practices of their territory, or make them receive opium, rum, or gunpowder. It is considered sufficient reason to make war on a nation for cutting off the ears of those in dark coloured, and live on rice or by hunting. Christian nations make war on these tribes to teach them Christianity and civilization. They do this by first introducing cannon balls and grape shot to destroy them, or rum and gunpowder by which they writ destroy themselves. Considers it a sufficient reason for war with each other, to decide which is the most Christian nation, or to determine whether a certain Indian governor should be hung or buried alive. It is justifiable for a nation to employ a press-gang to steal men to serve on board ships of war.

Cross-examined—National debt of Great Britain has been created in wars. The great national debt of Great Britain was caused by wars. Its interest is a perpetual taxation on the labouring classes of the country. If universal suffrage prevailed there, as in the United States, the debt would be at once repudiated.

Mrs. Partington's Gulph Colony, sworn—[This witness was an English lady, of genteel carriage and modest appearance, and was attended by her husband, Mr. Albert Colburg, and their two children, all under nine years of age. Witness gave her testimony with much fluency and without embarrassment, having been accustomed to speaking in public. Her voice was clear and the echo of that of the preceding witnesses, we omit it.]

Arthur, Duke of Wellington, called—This individual has been a long time a prominent individual, with a military bearing, who stated that he had some knowledge in political and military affairs. Upon being asked if he knew "what is good sense," and "what causes of quarrel between nations?" he replied as follows:—It is necessary and useful to make war to keep all classes in subordination to the law. Without a few annual thousands of its lower orders, whom it is expedient to kill off by war. When not engaged in fighting with a civilized people, it is necessary to make war on a savage people, to keep the soldiery in practice.

Cross-examined—Soldiers ought not to be troubled by religious scruples. A religious man has no business in a camp. Do not believe in the final prevalence of pacific principles. Have a knowledge of the art of manhood. Such a state of things would render the world unfit for a gentleman and a soldier.

Louis Philippe, sworn—This was a French gentleman of large stature, and pretty portly. He spoke the English language fluently, with only a slight French accent. Witness lives in France.- Previously was a resident of Germany. Knows how it is lawful to make war on people who refuse to trade with you on your own terms. Sometimes two strong nations unite to blockade the port of a weaker one, to force the latter to trade with them. It is also lawful for a strong nation to take possession of islands in the ocean inhabited by a weaker people, in order to be supplied, to force upon them ardent spirits and the vices of civilized communities, as these things form love war and military glory. There is lawful to make war on people who refuse to trade with you on your own terms. Sometimes two strong nations unite to blockade the port of a weaker one, to force the latter to trade with them. It is also lawful for a strong nation to take possession of islands in the ocean inhabited by a weaker people, in order to be supplied, to force upon them ardent spirits and the vices of civilized communities, as these things form love war and military glory. There is lawful to make war on people who refuse to trade with you on your own terms, sit cross-legged, and refuse to eat pork.

Cross-examined.—Think it right to repel invasion. Would call the Mexicans for resistance when a foreign army invade their country and destroy their people. I should do my duty whether it was right or wrong. Have have entailed a heavy debt on the French nation.

Stanislaus Nicholas—Am a native of Russia, and speak the language of the war code in that country.—It is there considered lawful to make war in all cases stated by former witness. It is also considered right for three strong nations to make war on a fourth, and partition it among the conquerors. If resistance is made, those who make it are exterminated, or made "exiles." This is proper for a nation with an extensive territory to make war on its neighbour to get more territory—and then it is absolutely necessary to obtain more. If the inhabitants presume to question your right, exterminate them. Think the war against Mexico a just one by the Russian code; witness is engaged in a similar one with the Cauneasians.

Thomas Ritchie—I am acquainted with the management of national affairs; had formerly much to do with the political affairs of Virginia; consider Virginia a great nation. Have lately had my allegiance directed to managing the affairs of the U.States. Consider the present war with Mexico just and honourable on the part of this Government; all the people ought to give it their approbation, whether it is right or wrong. Prefer the blood upon ourselves to their country. Think the Mexicans ought to be humbled. Have always urged the carrying on the war "with energy." Prefer the word "energy" to "increased vigour," "renewed vigour."

Mr. Crier now stated that he wished to call a few witnesses to testify to the prisoner's former good character.

Geo. S. St. Dunn—Considered the prisoner an upright man and good democrat. Has known him three years.

Cross-questioned—Am Vice President under the principles we now apply to the war. I mean nominated by the Baltimore Convention. Feel bound to obey the resolutions of that convention, in preference to the will of a people.

James Buchanan—Am Secretary of State. Have known the prisoner ten years. Have always considered him a man of integrity and an obliging gentleman. Never thought he was quarrelsome.

Cross-examined—Was appointed to office by the present Executive. Considered the appointment as directed by the people. Think the prisoner passed as a tariff man in Pennsylvania when he was voted for at the last election for President. Witness is assured, I shall regard as no cause of offence.

Robert J. Walker—Have known the prisoner twelve years, and always esteemed him a kind hearted and honorable man. Was appointed by him to office, and directed to make report on a tariff.

Cross-examined—Expenses of the war very large. Continual drain on the treasury. Have to try various expedients to raise the wind. Would like to have the war stop, if it could be done, and save the credit of the country. Think it right to do our best to save the credit of the country. If it should stop to-morrow, it will make a national debt of two hundred millions or more. Would think it well to make different rates of duty on linseed and flaxseed. Don't think the national debt we are now creating will be paid by the present generation. People have ore to pay it are not yet born. Witness came from Mississippi, and was in favour of repudiation in that State. Is not ready to say that it is expedient at all times to repudiate the debt of the United States. More money will be wanted to go to Mexico, if the war continues. If the debt should be very large, it will then be a simple time enough to think of repudiation.

Thomas H. Benton—Have known the prisoner fifteen years, and always considered him a good sort of man. Have good reason to think well of him, as I once had the offer of a Lieutenant General's commission from him.

Cross-questioned—Have no doubt the war might have been avoided. Always thought the order to the General to cross the Neuces improper and rash. This war might have been better carried on.

John C. Calhoun—Had an acquaintance with the prisoner eight or nine years. Call him a very clever man. Don't like to give any opinion as to his capacity as a statesman. He was considered at Washington a man of small parts.

Cross-questioned—That Mexican affair has been miserably managed. The order to General Taylor to cross the Neuces was a most insane project. Don't know who advised the measure. I advised against it.

William L. Marcy—Am Secretary of War. Have known the prisoner several years. Have been intimately acquainted with him the last three years.—Think him an upright and honourable man. Don't know where he was born.

Cross-questioned—Signed the order to General Taylor to cross the Neuces and appear opposite to Matamoras. Did not consider the measure a rash order. Don't like to answer questions about pantaloons. There have been a great many stories about them. Think they were not worn by me in cases of such stories, not the pantaloons. The latter have not again come to mending.

Marcus Morton—Have known the prisoner by reputation, about eight years. Thinks him a kind, benevolent man. I esteem him an honourable man and good democrat.

Cross-questioned—Hold an office under prisoner, and receive one thousand dollars salary. Was once Governor of Massachusetts, and then received a salaries of that State to a democratic standard; thought it a shame that men should receive such high salaries wrung from the hard hands of the people; my opinion was that I was not bound to be efficient in the government of Massachusetts; was chosen Governor by a majority of one vote.

Mahlon Van Buren—Am friend of the prisoner when he was named in the Baltimore convention; might have heard his name before, but then first heard of him as a man of character and merit. Am pretty good opinion of him as a man; don't know anything particularly against him, before the acts for which he is now on trial; think he is a good democrat; if he was in New York, think he would be an old hunker.

Cross-questioned—Don't know as I can explain the meaning of the term old hunker, to those not acquainted with New York politics; old hunkers are those democrats who are not progressive; old hunkers are also good ultra democrats; it is supposed by some that the name hunker is derived from the hunch, but I am not certain of it; I am a democrat; an old hunker is a man that is a—a—an old hunker gentleman; I don't know as I can describe it more plainly; an anti-rent man may be an old hunker or a whig, but a whig never cannot be an old hunker, neither can an old hunker be a barnburner, although both may be democrats; barnburners are by no means to be considered as the only men who burn their neighbours' barns; some of the highest officers in the State are barnburners; my own sympathies are in favour of the barnburners; I was for a time spoken of as a candidate for nomination at the Baltimore Convention. My anti-Texas opinions defeated my nomination—a salary warning of all candidates for office not to express opinions. Am afraid that Texas has cost us a great deal more than it is worth.

The evidence on the part of the prisoner now closed, and the cause was ably argued by Mr. Tyler for the prisoner, and Mr. Adams for the people. The jury was then charged by the court, and retired to the jury room by the sheriff. We regret that owing to the illness of our reporter, we are unable to present our readers with the closing arguments of counsel, or the charge to the jury; and suppose the learned gentlemen will themselves prepare their several articles for publication, they must be lost to the public. Suffice it to say, that the jury, after being without refreshment, the jury came in, and by their foreman, Mr. Virginia, declared that they were unable to agree upon a verdict, upon which they were discharged.

It is understood that eleven were for conviction, and one for acquittal, on the ground of insanity.—The majority of the jury complain much of the obstinacy of the individual who stood out, whose name is Mr. S. Carolina, declaring twenty-six loud at the obstinacy of the other eleven, and says this is not the first time that they have refused to listen to reason.

There were twenty-eight jurors called at the commencement of the trial, of whom about ten or twelve were peremptorily challenged by the prisoner's counsel. Messrs. Massachusetts, Ohio, and several others, were challenged for cause, they having expressed an opinion.

Mr. Adams, on behalf of the people, moved that a jury be empanelled to try the prisoner again on the same indictment. This was opposed by the prisoner's counsel, on the ground of the absence of a material witness, and friend of the prisoner, one Antonio Lopez de Santa Anna. The court then granted the motion for a continuance of the cause to a future day.

The court then adjourned, the prisoner being first remanded to jail.

* * * * * * *

WILLIAM W. BROWN.—It was our privilege on Sunday evening last, to listen to the coloured brother whose name heads this article for nearly two hours in our Chapel crowded to overflowing. It was one of the best lectures we ever heard upon the subject of American Slavery. Brother Brown is approved as the General Agent of the Massachusetts Anti-Slavery Society, and is a fugitive from the land of whips and thumb-screws. He had the kindness to present us with his interesting narrative of some over one hundred pages. It is said that should he extensively circulate and read. It may wish to purchase it by calling at the Anti-Slavery office in the store of Mr. Richard Plumsmer, No. 10 Cornhill, State street. I may report his lecture somewhat at length next week.—*Newburyport Christian-Herald.*

* * * * * * *

KENNEBUNK, Nov. 8, 1847.

To the Editor of the Christian World":

DEAR SIR:—I send you a communication for the Christian World, which I hope you will appreciate your own discretion as to publishing it. Should you, as you are in charge of a public press, knowing public interest requires it, publish it, I hope you will not object to print or not as you please. I suppose it will occupy about three columns. A large portion of your readers, perhaps a majority, would not probably read it at all. Of those who would read, probably few would concur in the sentiments advanced by me. Its doctrine of exclusion is so popular with the Unitarian body—it found no favour with the Association before whom it was read.

Still, I think it will serve here and there to set some thought who has not considered the subject; it may modify somewhat the opinions (already existing) of others; and, *therefore* I send it to you for publication.

It, however, you think it best not to print, be assured, I shall regard it as no cause of offence.

Yours,

C. TENNEY.

[For the reasons above given we print the article of Brother Tenney. If it does no more it will excite to thought and inquiry. In our next, we may notice it, and consider its arguments.—ED.]

DISSERTATION,

Read before the Maine Western Ministerial Association, October 21st, 1847.

BY WILLIAM C. TENNEY.

Should we, who regard American Slavery as an anti-Christian institution, hold Christian fellowship, in any instance, with those who are, and voluntarily continue to be, *American slaveholders?*

To me this question contains its answer; to me it is a question which is not in interrogative form. To propound it as a subject for inquiry appears an insult to the human understanding. An *answer* in the affirmative, would be a mere form, and a mere irony; an *argument* in the affirmative, one should think, would be deemed a playful exercise of sophistical reasoning.

Why, then, do I propose the question, and enter upon any formal answer to it? Because, while reason and common sense respond to it with an emphatic No, the Northern portion of the American Church, with some few exceptions, tacitly or expressly, faintly or emphatically, answers," Yes." Owing to the extent of the evil, and the many ties of intercourse between those who hold slaves and those who do not, there is a hesitancy on the part of the latter in severing those ecclesiastical connections, which otherwise we believe would not exist an hour.—There is an unwillingness to pronounce undeserving of the name of "Christian," those who are social in their dispositions, faithful in their friendships, kind in their impulses, and honest in their pecuniary dealings—who, in *slave-holding* is deemed anti-Christian, but slave-*holders* are conceded to be Christians, notwithstanding.

We maintain, on the contrary, that our duty to the Gospel is imperative,—social considerations must be viewed as secondary, and, therefore, regarding American slaveholding as anti-Christian, we should proclaim it as a sin, voluntarily persisted in by slaveholders—that is, who hold slaves, defend the slave-system, express no desire and make no efforts to abolish it—he should pronounce all such, and Christians; we should decline holding Christian fellowship with them.

I conceive that we are not bound to show reasons for adopting such a course. It is the part of those who take on opposite course, to show wherein we err. Slavery is a sin, and the Church of Christ is to hesitate not to pronounce the sinner not a Christian. We regard murder as anti-Christian, and yet we do not hesitate to call the voluntary and unrepentant murderer as a Christian and holding Christian fellowship with him. Adultery the Governor of Massachusetts, and receive one of the adulterer as anti-Christian. The extortioner, on account of his extortion, and the idolator, on account of his idolatry, we call Christians, and hold fellowship with them. These cases are plain; why is the American slaveholder's case an exception to the rule, that he who lives in an unchristian practice is not a Christian.—Is it by exception, and we are not bound to regard it as an exception, without special and weighty reasons shown. Let us attend to some of the reasons usually offered for a different course of action.

1. It is said, "We are to exclude from our fellowship every person who was guilty of anti-Christian acts, we should find few or none to acknowledge as Christian brethren. We, as individuals, on this principle, should be excluded from the "communion of saints," "for in many things we offend all." To deserve the Christian name, we must then have arrived at perfection"!

To this the reply is obvious. There are *degrees* of inconsistency, more and less glaring, and smaller sins. Some offences, we see at the first glance, are plainly and irreconcilably hostile to the life of the Gospel; they are palpably opposed to its principles, aim a destructive blow at its most obnoxious points.—Other offences are not so readily seen to be offences; their unchristian character can be made to appear only after much reflection. We would not, we do not approve of no offences, great or small, but we feel a confidence in acting decidedly in the case of those sins which are plainly at war with the very life and case of the latter. Now, is not American slaveholding an instance of *glaring* opposition to the spirit of Christ? Does it not wage open warfare with the PRINCIPLES of the Gospel? We may tolerate human infirmity, to a certain extent, in our terms of Christian fellowship, doing this to others as we would be done by, without feeling obliged to recognize as Christian brethren, those who perseveringly violate the plainest principles of Christianity. One class of offenders only *deform* Christianity, the other *destroy* it.

II. "But," it is urged, " the American slaveholder does not perceive the unchristian character of the system which he upholds; he believes that system to be consistent with the spirit of the Gospel. The most reconcilable hostility of the two, he does not recognize."

What, then? are we to receive and treat him as a Christian because he does not perceive that he is not one? Because he is not conscious that he is guilty of a *great wrong*, are we to regard and treat him as a doer of *right*? The murderer often does not perceive that he is committing an enormous wrong; we are bound to enlighten him, if we can, but are not bound to treat him as a Christian till he is enlightened.

"Still," it is replied, "if the American slaveholder claims that the system is of divine authority have we to reject his claim? There are large religious bodies of men who hold doctrines which we believe to be irreconcilable with Christianity, yet we acknowledge them to be Christians. Protestantism demands that we receive and treat as Christians all who claim the title."

Certainly not, I answer, UNLESS THEY MANIFEST THE CHRISTIAN SPIRIT; and of the existence of that Christian spirit we are constituted the judges. In this view we accord the Christian name to those we believe show by their lives that what we esteem unchristian opinions do not take deep hold enough on their hearts to prevent its essentially the power of the really Christian truths which they *do* receive. The heart is mightier than the head; *their practice* is Christian; their *spirit* is Christian. The American slaveholder's *practice*, on the contrary, in the very holding of slaves, no matter how mild the treatment of them, you admit to be anti-Christian; and the *spirit* of slavery, by which, in defending and upholding the system, he is penetrated and governed, is eminently anti-Christian, practically denying as it does, the universal fatherhood of God and brotherhood of man.

In declining, moreover, to hold fellowship with some who claim the title of " Christians," I conceive that we are violating no principle of Protestantism. What is my right of private judgment ?—It is this :—I may decide *for myself* what is really Christian, without referring to Pope or council. And if I judge for myself what is *Christian*, I necessarily judge it opposite to what is anti-christian. If there are marks which enable me to decide that an individual possesses the Christian spirit, as there are marks which enable me to decide that one does not, my individual does not possess it. Let it be granted I have not the right to control or suspend *his* free exercise of judgment, neither has he the right to control or suspend mine. But he *does* thus control it, if I am compelled to receive him as a Christian, while I believe he does a thing essentially anti-Christian. If there *are*

to disloyalty to our holy religion. Duty to ourselves, to the offender, to the world, forbids.

It is the *American* slaveholder, again let me say, with whom we are concerned. Though it should be granted (which I *do not* grant except for the argument's sake) that under some forms, in a rude and ignorant age, Christianity tolerates slaveholding in those who are but "babes in Christ," no one in our land, in this age, can avail himself of the concession. Here the Scriptures are revealed; the words and works of Jesus are not hidden; Christianity in its past history and present tendencies shows itself hostile to the system of bondage, in the degradation and in the ruin of its victims. The following are some of the leaninss of that system in our "enlightened land." No time is *by law* allowed to the slave as his own; no opportunity is afforded him *by law* to redeem himself; an time is *by law* granted him for religious instruction, and no *legal* provision is made for his eternal improvement; families may be separated like cattle; fugitive slaves are to be restored to their masters; severe punishments may be inflicted by masters with impunity on their themselves. In all these respects, Hebrew servitude three thousand years ago was milder than American is now, nearly two thousand years after the birth of Christ. In Christianity tolerates this system, then is Judaism preferable to Christianity. It is of no use to plead that the laws and customs of American Slavery are only *abuses* of a system essentially innocent. These laws are either necessary or unnecessary. If unnecessary let the professedly Christian slaveholder denounce them as inhuman and plead for their repeal. If they are necessary, we may fairly judge the system by these laws. We believe that without such enactments, American bondage could not exist. Let the slaves generally be instructed, let them meet freely for public worship, let the traffic which begets the families be abolished, let all severe punishments be forbidden, let a portion of time be given to the person in which he red-em themselves, let the bondman escaping go free, and Slavery would soon come to an end. The question is, can Slavery, *American* Slavery, exist without keeping the enslaved in mental and moral degradation? We believe that it cannot; we believe that the inhuman laws of the *Southern* States, are not abuses of the slave system, but absolutely necessary to its perpetuity. Thus believing, we regard ALL voluntary American slaveholders as responsible for them.

The slaveholder may be humane in his impulses; he may be eminently social in his affections; he may be a true friend; he may be honest and generous in his pecuniary transactions with his *white* fellow-men, but so are hundreds whom we should not admit to be Christians; and who do not claim that name in our day. The slaveholder may even be *religious*, in a certain sense, that is, he may, like the Mohammedan or idolator, have a feeling of obligation to God; he may be a worthy devotional; but he is not religious in the CHRISTIAN sense; he does not regard mankind in the Christian light; he practically, in the commission of the grievous wrong of holding a fellow-man in bondage, denies and outrages the doctrine of God's universal Fatherhood, and consequently the universal brotherhood. What is Christianity without these truths?

The work of direct exclusion is a most painful one, but painful as it is, we must perform it, if duty require. To me it seems that "the time has come when judgment must begin at the house of God." We, as the Church must free herself from the presence of the slaveholder, or be regarded as a partner with him in guilt. Christianity and American Slavery are at deadly warfare. Let no disciple of Jesus make truce or treaty with the foe, but in the contest which is already commenced in our land, and which is daily waxing hotter, let the motto on our banner be,

No CHRISTIAN UNION WITH AMERICAN SLAVEHOLDERS.

From the Detroit (Mich.) Free Press, November 26.

THE TERRIBLE DISASTER ON THE LAKE—TWO HUNDRED LIVES LOST.

We have the painful news of the destruction of the propeller Phœnix, together with upwards of two hundred passengers, of which one hundred and fifty were Hollanders, on their way to settle in the West.

This melancholy news we got from the engineer, who returned to this city on board the propeller Delaware, on Thursday.

The Phœnix was bound up, and on Sunday morning, last about 9 o'clock, when within seventeen miles of Sheboygan, she was discovered to be on fire. After finding it impossible to extinguish the fire, and that all who remained on board would perish in the flames, many jumped overboard and endeavoured to save themselves in the best they could. About thirty got into the small boats, and were picked up by the Delaware, and brought to this city. After the Phœnix was in flames, but not in time to render assistance to those who remained on board, or who were unable to get into the small boats.

Both of the small boats were launched and immediately filled by those who were fortunate enough to be near them. They were each capable of containing about twenty three persons, and were commanded, one by the captain and the other by the mate. The boat of the mate had but one oar, which was used for steering, by which means they got out of the danger of the flames. Had there been more oars it would have been impossible, from the crowded state of the boat, to find room for them to any advantage.

The engineer furnishes us the names of those lost, whom he recollects by name:—Mr. West, lady and child, Racine; Mr. Fink and lady, do; Mr. Heith and sister, Little Port; Mrs. Long and child, do; Mr. Abbott, Chicago; D. Bilsb, Southport; Misses Hazelton, Sheboygan; about thirty other passengers, together with 150 Hollanders.

Of the officers and crew, were lost:—D. W. Keller, steward, Cleveland; J. C. Smith, saloon keeper, Buffalo; N. Murrill, second mate, Cleveland; Wm. Dyer, second engineer, Toledo; H. Robinson, first porter, Chicago; J. Newgent, first fireman. Deck hands—T. Halsey, J. Ferraw, J. Murdock, A. Wilson, George Murdock, cabin boy, H. Tisdale; wheelsman, L. Southwick, New Bedford; ——Allen, a coloured cook, Detroit; and another coloured cook, and three others, names not known.

The names of the crew saved are—Captain Swett; Donihue, Clerk; H.W. Brown, Buffalo; Wm. Wells, first mate; A. G. Kelso, wheelman; J. Moon, deck hand; Michael O'Brien, fireman; R. Watts, porter.

The clerk and an Irishman were saved by getting to the rudder chains, and were rescued from their perilous situation, after the arrival of the Delaware, by the small boats. When taken on board, they were in almost entirely helpless, and could not, to any probability, have remained in the position they were in much longer. The perseverance and fortitude of the clerk, and the advice and encouragement which he endeavoured to instil into his companion, while occupying their dangerous position, gave them both fresh hopes, and no doubt was the means of saving their lives. J. Long, and an Englishman, name not known, were also saved.

A lad, about fourteen years of age, one of the porters of the boat, who, in company with another boy, had worked incessantly from the commencement of the fire until their pump gave out, after getting near the bow of the boat, formed a determination, with his comrade, to jump overboard, and try to save themselves by swimming. The little hero, after watching one of the deck hands, who had fortunately got hold of a plank, and made a jump for the water, mustered up his resolution and followed, taking another course entirely from the hand, and, by swimming about ten rods, was picked up by the boat in charge of his brother, the mate, by those in the boat passing the end of the oar to within his grasp. He was completely chilled through when taken in, and says he could not have endured a great while longer if he had not been picked up. His comrade remained on the propeller, and no doubt perished in the flames; but this little fellow and hero made up his mind, if he remained on the boat, he should be burned, and he had rather run his chance of being picked up or drowning, than the former.

As to the origin of the fire, it was impossible to ascertain as much of the narrative as we conversed had different opinions. The most probable conclusion is, that it took from fire near the boilers, as the first that was discovered of it, the flames were seen to rise in the ventilators, used for carrying off the hot air situated directly over or near the boilers.

When the Phœnix was yet on fire she was taken in tow by the Delaware, and when near the harbour of Sheboygan, the bow of the vessel was seen to drop, and drop while they were obliged to cut the chain and she went ashore on the beach. It is thought a large amount of the specie, money, and other heavy stuffs that was in the bottom of the hold will be saved. The Phœnix was owned by Messrs. Pease and Allen, of Cleveland, and we understand was worth about $12,000.

The loss of life above is the largest, we believe, which ever occurred on the lakes, and the property lost is immense. It is supposed that those 150 Hollanders had considerable money with them, as they were seeking a location in the West; but how much we have no data to judge, indeed, mournful to record this sad catastrophe. Those who were eye witnesses of this dreadful scene, say that language is inadequate to give even a poor description of it: all was confusion and tumult—the cries and screams of the poor Hollanders, collected together in crowds on the bow of the boat, were enough to make the most resolute heart falter, and impress on the minds of those fortunate enough to escape, recollections of that awful hour, that time can never obliterate. Young and old—the vigorous and discrepid—women and children, were all huddled together perfectly frantic, at the horrible doom that awaited them; the still small hope that the Delaware would arrive in time to render them assistance served only to prolong the sufferings of those who clung to the boat to perish by the devouring element.

At one time the rigging of the vessel was completely crowded by those who sought refuge from the flames and smoke; the fire spreading rapidly, upon reaching the tarred ropes that composed the rigging, the whole was in one instant a sheet of flame; and those who still clung to their last hopes dropped like the seared and yellow leaves before the chill blast of winter. This was the saddest sight of all—attempting even to contemplate.

THE ANTI-SLAVERY STANDARD.

NEW-YORK: THURSDAY, DEC. 9, 1847.

Meeting of the Executive Committee of the American Society.

At a meeting of the Executive Committee of the American Anti-Slavery Society, November 30th, 1847, at 21 Cornhill, Boston, the following was voted:

Whereas, in conformity with our usual custom as to auxiliary societies, there appeared in the Standard of last week, a report of the Rhode Island Anti-Slavery Society; in which we notice sentiments, shewing the auxiliary to be merely nominal, and which have no right to publication in the organ o the American Anti-Slavery Society, therefore,

Voted, That the editor of the Standard be requested to act on such occasions in future, upon the principle that the auxiliaryship of a society does not necessarily entitle its documents to publication, but they, like other contributions, are to be submitted to his discretion, and in case of doubt, to the decision of the Committee.

W. L. GARRISON, Pres't.

WENDELL PHILLIPS, Rec. Sec'y.

The Work before us.

We wonder that our honest, thinking men in all this nation, can seriously believe that there is any other movement in it, at this moment, which is intended, or is likely, to abolish Slavery, except the Anti-Slavery movement proper; that any man could be anywhere found, of sound intellect, kept bright by moderate thinking, who, when he considers the character of the people, and the nature of the system of slavery, can believe that anything else will ever rid us of that abomination, other than a systematic, well-organized, direct, *one-ideal*, continuous effort to that end. We do not believe that any other movement, than one that is purely, and solely, ANTI-SLAVERY—one that is that and nothing else—will ever do it. We are not sure that even that one is our duty. We do not believe that there is a political party in existence, which, if it had the power, and the clearly recognized right under the Constitution, to abolish Slavery all over the land, would dare to do so. There is not one that would have the courage to stem the opposition that would be made against it by the other parties, in such a course; for there is not virtue enough in the people to sustain a party that should be so bold. As long as the Union exists, the slave-power can buy up one-half the politicians of the country by the promise of power—which it never pays,—and the other half will stick to any principle only so long as it is likely to make anything by it, as a convenient instrument of opposition. American morality is a mere not an end. Its other name is expediency. It is never a law to be obeyed at all hazards, and at whatever sacrifice, but a convenience, to be used when it will serve a purpose.

What of moral principle is the chief characteristic of the people of this Republic. American faith is a religious belief in making money. The nursery rhyme, that

"God made man
And man made money,"

is the law and the prophets among us. That is the Genesis of our Gospel, and the Revelation. The end and aim of creation lies in that. The chief end of man is to make money. The only Trinity we believe in, says Theodore Parker, is the Golden Eagle, the Silver Dollar, and the Copper Cent. He who has no living faith in that, had as well die, or emigrate. He has no business in this country. He can't live in the way of better men. He encumbers the ground. There is no use to put him to.—He could not even be sold for enough to pay the auctioneer's fees, if a trade in men should be established north of Mason and Dixon's line. "What does it profit a man, if he gain the whole world, and lose his own soul," is not a pertinent question to an American; he is willing to "realize" on that portion of his stock in trade for a much smaller compensation. What profit will his soul bring him in dollars and cents, is his highest standard of its worth. To make money—that is what an American is born for. And when he dies,—how much was he worth, is his country's epitaph over his tomb. The question asked at his funeral. How much was he worth in virtue—what good has he done in his day and generation—what blessings has he strewed in his path through the world—this, nobody asks. If he was poor, he should have died sooner; if rich, society has lost a valuable member. If he were honest, above suspicion in morality, that were nothing; for the virtues are not down in the prices current.

But they very properly might be. All questions of conscience, and all questions of morality, have their market value. It is not—is this thing worthy? but is it worth? What shall I make by it, or what shall I lose?—Is the American conscience to be governed by such notions. Or if the question be one that can have no money-value, it is simply an impertinent abstraction, not worthy the consideration of a *practical man*. A practical man! That is the highest American character. What does he do—not what he is—is always asked of a man. Slavery is an abstraction, and abstract wrong, it may be, but it is nobody's business who is buying cotton, or corn, or sugar, and has a note to pay to-morrow. That it "is no business of ours," is the universal Northern answer to the appeal of the Abolitionist. If we could make a *business* of it, in the American sense of the word—that is, something of a trade in it—something that would pay—it would be different. An appeal based upon the heinous wrong of Slavery does not reach the American heart. Its sinfulness, its hideous cruelty, its unexampled tyranny, for which the whole people are responsible, does not touch the American conscience. The heart and the conscience are incased in the thickest crust of selfishness. Show to the people that the Government is prostituted to the support of Slavery, and they answer that to disturb it, would injure the cotton trade. Tell them that the power of the nation is exhausted to extend the system over a free Republic, and they will turn to the freight list to see how that stands affected. Point out to them how, by their yearly act they are making the Government, under a Constitution which is the chief bulwark of the infernal system, and they reply that their party will give them a Tariff, or Free Trade, a Bank, or Sub Treasury, which will lend a new impulse to commerce. Appeals to National honour, to principles of right and wrong, to humanity, are alike unheeded.

Yet underneath this chief element of the American character there is, of course, a better one, which can be reached. Arouse their enthusiasm, and the people are full of noble and generous impulses. But even then, in any good work, they are only impulsive and spasmodic. They have no calm and steadiness in them, no principle of action. Therefore are they not to be trusted. They cannot be depended upon for enduring and continuous toil, steady and untiring, to the end. Easily discouraged, and impatient, for quick returns to their labours, they cannot wait the slow growth of any moral enterprise. Nor can they turn long enough away from their gain, to be abolitionists in cause as they do a railroad, or a mercantile scheme that does not bring them a ready *per centum* upon the capital invested. They turn to anything more promising.—Their very generosity and enthusiasm is fickle and fleeting. The history of the anti-Slavery cause is a notable proof of this. The chaff is continually sifting out from the wheat; sometimes in new-organization, and sometimes in no-organization; sometimes in Liberty party, and sometimes in Liberty League. All these movements when analyzed, show, in one way and another, the want of sound and immutable morality, and impatience at the necessarily slow growth of the cause.

Nevertheless the cause has made progress. It could not be otherwise, notwithstanding the difficulties it has had to encounter. And it will eventually triumph, notwithstanding its final success must depend on a people so hard to move to any good purpose, and so little to be depended upon when moved, as the people of this country. At least we may hope so. We may hope that when the nation is thoroughly aroused to the iniquity of extending human bondage abroad, they may learn the iniquity of permitting its existence at home. But that is, by no means certain. The politicians of the present, now, between the two great parties, is, whether more territory shall be added to the Union, for the purpose of extending the Southern Institution. But the most strenuous advocates of "no more slave territory" are no less careful of asserting their determination of leaving slavery where it now exists, by law, to exist. Wilmot-Proviso Democrats, and Anti-Slavery Whigs—as they presume to call themselves—are alike loud, and fierce, in their denunciations of all, who would interfere with the compromises of the Constitution—compromises which have been the breath of life to Slavery for half a century, and will continue to be so as long as they exist. Its opponents are indeed thankful for small favours, if they have any gratitude to spare for either of these parties, supposing, which is not probable, that either of them should be successful, in prohibiting Slavery henceforth in the Territories, of the American Empire, as it got it. If Congress had the right to *re-establish* Slavery there, which it did, it has the right to abolish it. But we hear nothing from either of these parties of any intention on their part to do any such thing. It would be preposterous to expect it. Texas now is under the guardianship of the Compromises. A treaty, with Mexico should yield to the United States the whole district of country from the Nueces to the Rio Grande, would be gladly welcomed by either of them. That whole territory, with Slavery re-established upon it, would be quietly gathered under the protecting wing of the Constitution—the foolish old hen that clucks so anxiously over the ducks-eggs that are put under her, as over those of her own laying. The most that we may hope for, from the promises of the political parties for the last half-dozen years, is that Slavery shall only have been extended from the Nueces. The slave-power asked for Texas, and it got more than six times as large as one of the largest States in the Union: That is, supposing that either of these parties have any sincerity in their opposition to the extension of Slavery, and supposing that they should meet with any measure of success in that opposition, we see no such thing, that the slaveholders have only succeeded in opening a new market for their vigorial crop, which will not last them, perhaps, longer than half a century! Even if that much should be gained, it will be rather because the slaveholders are satisfied with their success so far, than because they yield anything to the demands of their opponents.

The Anti-Slavery cause has been the salt which has preserved the nation from putrefaction. The present position of the political parties, is in obedience to the Anti-Slavery sentiment which it has created among the people. But if after near twenty years of agitation, it only succeeds in preventing Slavery from overrunning the whole of Mexico, it will have done but little more than to-day, bad that agitation not been made? In the light of what is, and what might have been, we may see what may be. There is as much work for the Abolitionist now as there was twenty years ago. Except in a distinct, and direct Anti-Slavery movement, there is no hope for the slave, unless, indeed, that God will, in his providence, sometime revenge a people's wrongs, if not forestalled by the repentence of the wrong-doer. There is no room for belief in the Anti-Slavery of the people of this nation. They are not opposed to Slavery. There is not virtue enough in them for a steady opposition to any measure, that can be made in the way of better men. It is the whole world, and low bits are soul," is not a pertinent question to an American; he is willing to "realize" on that portion of his stock in trade for a much smaller compensation. What profit will his soul bring him in dollars and cents, is his highest standard of its worth. To make money—that is what an American is born for. And when he dies,—how much was he worth, is his country's epitaph over his tomb. The question asked at his funeral. How much was he worth in virtue—what good has he done in his day and generation—what blessings has he strewed in his path through the world—this, nobody asks. If he was poor, he should have died sooner; if rich, society has lost a valuable member. If he were honest, above suspicion in morality, that were nothing; for the virtues are not down in the prices current.

But they very properly might be. All questions of conscience, and all questions of morality, have their market value. It is not—is this thing worthy? but is it worth? What shall I make by it, or what shall I lose?—Is the American conscience to be governed by such notions. Or if the question be one that can have no money-value, it is simply an impertinent abstraction, not worthy the consideration of a *practical man*. A practical man! That is the highest American character. What does he do—not what he is—is always asked of a man. Slavery is an abstraction, and abstract wrong, it may be, but it is nobody's business who is buying cotton, or corn, or sugar, and has a note to pay to-morrow. That it "is no business of ours," is the universal Northern answer to the appeal of the Abolitionist. If we could make a *business* of it, in the American sense of the word—that is, something of a trade in it—something that would pay—it would be different. An appeal based upon the heinous wrong of Slavery does not reach the American heart. Its sinfulness, its hideous cruelty, its unexampled tyranny, for which the whole people are responsible, does not touch the American conscience. The heart and the conscience are incased in the thickest crust of selfishness. Show to the people that the Government is prostituted to the support of Slavery, and they answer that to disturb it, would injure the cotton trade. Tell them that the power of the nation is exhausted to extend the system over a free Republic, and they will turn to the freight list to see how that stands affected. Point out to them how, by their yearly act they are making the Government, under a Constitution which is the chief bulwark of the infernal system, and they reply that their party will give them a Tariff, or Free Trade, a Bank, or Sub Treasury, which will lend a new impulse to commerce. Appeals to National honour, to principles of right and wrong, to humanity, are alike unheeded.

Yet underneath this chief element of the American character there is, of course, a better one, which can be reached. Arouse their enthusiasm, and the people are full of noble and generous impulses. But even then, in any good work, they are only impulsive and spasmodic. They have no calm and steadiness in them, no principle of action. Therefore are they not to be trusted. They cannot be depended upon for enduring and continuous toil, steady and untiring, to the end. Easily discouraged, and impatient, for quick returns to their labours, they cannot wait the slow growth of any moral enterprise. Nor can they turn long enough away from their gain, to be abolitionists in cause as they do a railroad, or a mercantile scheme that does not bring them a ready *per centum* upon the capital invested. They turn to anything more promising.—Their very generosity and enthusiasm is fickle and fleeting. The history of the anti-Slavery cause is a notable proof of this. The chaff is continually sifting out from the wheat; sometimes in new-organization, and sometimes in no-organization; sometimes in Liberty party, and sometimes in Liberty League. All these movements when analyzed, show, in one way and another, the want of sound and immutable morality, and impatience at the necessarily slow growth of the cause.

Nevertheless the cause has made progress. It could not be otherwise, notwithstanding the difficulties it has had to encounter. And it will eventually triumph, notwithstanding its final success must depend on a people

Expedition to the Dead Sea.

Our readers will be glad to know that our pious President Polk is not unmindful, amid the cares of office, of his duties as a ruler over a Christian Republic. Lt. Lynch, of the United States Navy, has gone on an exploring expedition to the Dead Sea, for the purpose of ascertaining whether it is of volcanic origin, and more especially to refute the position of infidel philosophers, with regard to its formation. The expedition, it is understood, has the countenance of the Government. It is very proper that it should. It is of vast importance to the cause of Christianity that the cavillings of infidels on the question, as to the origin of the Dead Sea, should be silenced. Our pious United States Government can more fitingly undertake such a work than that of the United States?—Are we not a Christian Republic? Do we not stand up among the nations, a signal instance of a great people, obedient in all things to the spirit of Christianity, and a mighty rebuke to that infidelity which would fain sap the foundations of the Law. While our missionaries are spreading the Gospel, and the blessings of free institutions among the benighted people of Mexico, there is peculiar propriety in an expedition to the Old World to put at rest at once and forever a dangerous heresy. Such zeal in the cause of religion should entitle Mr. Polk to the thanks and prayers of all the churches. He is a godly man.—We have no doubt that Punch and Douglas Jerrold's Newspaper, and other papers of England, remarkable chiefly for their enmity to our free and Christian institutions, will insinuate that the choice of the object of this expedition—the *Dead Sea*—was peculiarly appropriate and that the command was very properly given to one who rejoiced in the name of *Lynch*; but Americans know how to look down with proper contempt upon such profane jests.

Mr. Clay not a Slaveholder.

We find the following letter in the Boston Whig:

MR. EDITOR:—I presume your correspondent "New Hampshire" is not aware that there is not a slave in the bad sense of that word, at Ashland, on the farm of Henry Clay. On—there is not an individual on that farm but might take his departure whenever he pleases; and this is a fact that is not, but should be, generally known. Any one who doubts it, may easily write to Henry Clay himself. Yours, Respectfully,

C.

Norwich, Conn. Nov. 22d, 1847.

We should be obliged to this Mr. C. whoever he is, to tell us precisely what the *bad sense* of the word *slave* is. We imagine, were he one, even of Henry Clay's own chattels, that it would not take him long to learn that it had no other sense. Lewis Hayden, whose letter we published not long since, found, to his sorrow, what Mr. Clay's notion of the good sense of the word was when he sold his wife and child—wife, "down the river." If Henry Clay is not a slaveholder we shall be glad to know it. We know that he has boasted of being one, and boasted of the condition of his human cattle as he would of the condition of his horses. Any one better authority than that of an anonymous writer before us, we have. Mr. Clay's slaves are everything but slaves, in the only one sense that belongs to the word.

The reporter of the trial of Mr. Polk, on our first page, has evidently made some important omissions. We add the evidence of one or two other distinguished gentlemen.

HENRY CLAY, sworn.—Witness is a private gentleman in Kentucky, but has been a good deal mixed up with public affairs for the last thirty years. Believed the war was anjustifiable and nanecessary. Would not have voted for the "lying Preamble," but should have voted for supplies. Thinks the war should be settled at once, and no new territory annexed to this Union. Am opposed to the extension of Slavery.

Cross-examined.—Have never been President. Not sure that I ever shall be. Am an old man. Have lately joined the Church, and am desirous of attending to the fairs of eternal welfare. Resolved to sacrifice myself to the wishes of the people. Never killed a Mexican, but have hoped for that pleasure. Don't know what I should do were I President, in case new territory was added, and Southern citizens should settle on it with their slaves.—Do not consider that a pertinent question. Was instrumental in making the Missouri Compromise, and in that I included a large slave territory to the Union. A new compromise might be made in this case. Object to answering any more questions on that point. Am a slaveholder. My slaves are all "fat and sleek." Think Slavery a great evil, inflicted upon us by Great Britain. Has been, through the mercy of God, a great blessing to the negroes, in bringing them to this country. Think the best thing that can be done with them, is to send them back to Africa. Was opposed to Slavery once.—Was a young man then. Was not a church member at that time. Was baptized about six months ago.

DANIEL WEBSTER, sworn.—Witness is a member of the United States Senate. Thinks the Mexican war all wrong. Thinks the annexation of new territory unconstitutional. Believes the prisoner's motive in carrying on the war is the extension of Slavery. Has no doubt that also is unconstitutional.

Cross-examined.—Opposed the war in a speech at Niblo's Saloon, in September, several months ago. Never said much about it in the Senate. Do not think it a proper place for such sentiments. Certainly do mean to say that latitude has a great deal to do with a man's notions. Am not to be brow-beaten. Charleston is quite a different place from Washington. Never said a word, and will remit faithfully all we receive for it.

DELAWARE ABOLITIONIST.

A paper of the above name will be published in Wilmington, by the Delaware Anti-Slavery Society. It will be edited by a Committee, and will be published on a half-medium sheet, at *twenty-five cents per year*, or *ten cents for three months*. The paper is devoted to Emancipation in Delaware, and will advocate its accomplishment by all lawful means. It will endeavour to show that the true interests of the State will be advanced by it. It will be published semi-monthly, if means are afforded, or as often as the means can be obtained. JAMES B. BROOKS, Publishing Agent.

MR. ROGERS'S PREFERENCE.—The editor of the Boston Chronotype replies,—of course in that gentle and courteous manner which has won for him the esteem of all decent people in the community in which he lives,—to our brief statement, as to the latest "developments" touching the character of N. P. Rogers. We have suppressed the fact, says the Chronotype, that all the property Rogers died possessed of, "was recovered from a wreck of bankruptcy, and at the time when those appeals were made in the Herald of Freedom for the benefit of a series of life" would not have bought a hundred red cents or a bushel of Chenango potatoes, in State street." As the editor of the Chronotype has known, and cared, nothing about the affairs of Mr. Rogers, except so far as they have given him an opportunity, for two or three years past, to abuse Garrisonians and friends, he should be careful how he ventures to meddle with matters of fact, which can be settled by an appeal to dates. The readers of the late Herald of Freedom have too good memories to be imposed upon by any such statement as that we have just quoted. The impression that Rogers made upon his readers, that he was in very poor man, was made years *before* the rupture between himself and his friends, in '44. But his brother, in whose hands we have always understood Rogers's property to be, and to whose bankruptcy we suppose the Chronotype referes, became a bankrupt since that time. Mr. Rogers's present friends had better let this matter alone. It is an ugly fact, and the longer people look at it the worse it seems.

The Brazilian Slaves.

The friends of Da Rocha, and Da Costa, the Brazilians, will be glad to hear of their welfare. A letter has been received in this city, from Port-au-Prince, announcing their safe arrival at that place. Da Costa, the younger of the two, is in the family of the Rev. Wm. L. Judd, a Baptist missionary, of the American Baptist Free Mission Society, from this country. Remarking his intelligence, Mr. Judd determined to aid the lad in obtaining an English education, with the hope that he might ultimately become a missionary to his native land.—When the boys were in this country there was but little opportunity, as the busy excitement of their trial and escape, to gain much knowledge of their previous history. Of Da Costa, the writer of the letter before us says: "He informs us that he is from the tribe of Honsea, which is found on the map in the Northern part of Soudan. His native town is Kashina, and his maternal tongue the Arabic. He still remembers his native language, and is able to write some of the Arabic characters. He makes his pen from a bamboo stick, and writes from the right to the left. He tell us that his African name is Mahommah, and he prefers that to Da Costa, or Smith. We have, therefore, addressed, "that Mahommah is now at liberty—that he is Captain's nigger no more." A blessed "no more" is it to him, poor fellow! He speaks with gratitude and affection of his friends in this city, and in Boston also, especially refers to one "kind lady who gave him two coats, and several other articles of clothing." Miss W. of W. will know to whom these thanks are due. Of Da Rocha, the letter says nothing, except that he arrived safely at Port-au-Prince. He was the elder of the two, and has probably taken care of himself.

In announcing the arrival of these Brazilian slaves, it is proper to make a statement, which may, perhaps, be deemed worthy of the attention of those interested in them. At the time of their trial it was necessary that some person should step forward and be responsible for certain necessary expenses attending it. Upon him has fallen the duty of liquidating those expenses, to the amount of about $100, over and above the amount collected for that purpose. We mention the fact reluctantly, but we have a right to presume that there are many other persons who will choose to share this burden with him.

The Philadelphia Fair.

We would remind our friends in Pennsylvania of the near approach of their Fair-time. The 15th, 16th, 17th and 18th, are the important days in the month of December, 1847, for the Philadelphians of Eastern Pennsylvania, and the Assembly Buildings, on the corner of Tenth and Chesnut streets, the place of their buying and selling.

And as common a name—buying and selling—as we give to it, it is not trifling or unimportant business that is to be transacted on those four days, at the corner of Tenth and Chesnut streets. It is not the sort of chaffering that goes on daily in Market street, and the gay shops of Chestnut, that the friends are invited to, but an honourable purchase, at fair prices, from the possessors of conscience, who put the proffits into a treasury, where, they say, neither moth nor rust can corrupt, nor thieves break through and steal. And as gay and gayer things may be bought there, than in the gayest fancy shops, and things as useful, and of the best sort, either for covering the body or nourishing it, as can be found the whole length of Market street. This Fair is a most important implement-ality in our great warfare, and so pleasant a one that we have little fear that anybody will neglect it, when once reminded that the time for it has come again.

The Eastern Pennsylvania Fair is to occupy three days of the Fair, the 16th and 17th, are to be held meetings in another room in the same building. Among others who are expected to be present, we observe the name of Wm. H. Channing. We advise our friends in the country not to miss this chance to hear a remarkable man.

IT SOUTH CAROLINA is at her old tricks again. The following Resolutions are before the Legislature, and will probably be adopted. We only wish she would try her brag in earnest for once. Or rather we wish the North would give her the chance:

1. Resolved, That the (Wilmot Proviso) Assembly of the State of South Carolina have seen, with profound regret, the settled spirit of hostility manifested by the free States toward the institutions of the South; a spirit which, if persisted in, must inevitably lead to the most disastrous consequences to this Confederacy.

2. Resolved, That in the developments in the free States, and especially the attempt known as the "Wilmot Proviso," to prohibit the Southern States from enjoying the common property of the Union, rather an issue of starving importance, which requires, on the part of the South, firm, energetic and united action.

3. Resolved, That this State is willing and anxious to bury all minor differences of opinion, and make common cause with the other Southern States in the most energetic manner possible to maintain their common rights.

4. Resolved, That the State of South Carolina will regard the passage of any act by the General Government upon the subject of Slavery, in violation of the rights of the South, as annulling the obligations of the Federal Compact; and upon the passage of such act; she will consider herself at liberty to form a new, separate, and distinct Government.

5. Resolved, That the Governor be requested to forward copies of these Resolutions to the Governors and Legislatures of the slaveholding States; and enter into correspondence with, and send special envoys, if necessary to the Legislatures to bring about concert of action among such States in the present crisis of our affairs.

IT The Rev. Mr. STETSON, of Medford, Massachusetts, we regret to learn, was seriously injured by a fall on Friday evening last. He fell into a deep hole, dug in the road as an entrance to a drain, and carelessly left open without a light near it. Mr. Stetson's right shoulder was broken in the socket, and it is probable that he has lost forever the use of that arm.

IT The Rev. JOHN WEISS, of Watertown, Massachusetts, has accepted the invitation of the First Unitarian Society, of New Bedford, to become their pastor. We congratulate our friends in New Bedford on the wisdom of their choice, and its success. Mr. Weiss is destined to take a high position among his brethren of the Unitarian clergy. His talents are of a high order, and he is one of the few who dare to preach the whole Gospel.

IT The HARBINGER of last week binds, in a gentlemanly way, that those papers that have not puffed it, will be left off from its exchange list. We are not sure that our neighbour is not putting on airs rather too soon, but we hasten to say, for fear of not being one of the elect, that the Harbinger is decidedly the *best Fourierist* paper that we know of in this country. Will that answer?

THE FREDERICK DOUGLAS FUND.—We learn from the last number of Howitt's Journal, that the fund raised for Frederick Douglass, by his friends in Great Britain, has been put into the banker's hands for remittance to this country. It amounts to £400, about $1,800. The following letter, published in Howitt's Journal, is headed by a subscription of £5 from Lady Byron. It will be remembered that the original purpose of this fund was for the establishment of a newspaper. It was afterward determined, that it should be invested, and put in the hands of trustees, for the benefit of Douglass and his family, as on his return, he declined starting a newspaper. As he has returned to his original purpose, the fund, we suppose, will be invested in his new enterprise, at Rochester.

BISSOP ONDERDONK.—The House of Bishops have returned an unfavorable answer to the memorial of Bishop Onderdonk, asking to be relieved from the sentence of the Ecclesiastical Court.

Organization of Congress—President's Message.

Both houses of Congress were re-organized on Monday, and on the third ballot, Mr. Winthrop, of Boston, was chosen Speaker of the House. This is his reward for standing by the South, the War, and the Slave-Power.—They came near cheating him of his pay, however, as he was not the first choice of his party, and only chosen on three balloting, and by a bare majority of 2. T. J. Campbell is re-elected Clerk of the House.

The President's Message was presented to Congress at 1 1-4 o'clock, P. M. on Tuesday, and was read to us in this city, by express late in the evening. It is impossible for us, without delaying the publication of the paper, to give more than an imperfect abstract of its contents. It is short, and devoted to the affairs of the war, without presenting the subject in any new light, though containing no account of the mission of Mr. Trist. The President recommends that an appropriation be made to pay the Spanish Government for the claimages for the Amistead case! The financial condition of the Government is set forth. The public debt, on the first of the present month, amounted to about forty-six millions of dollars. Should the war continue eighteen months longer it is estimated that a further loan of twenty millions will be required. He recommends the continuation of the present Tariff. He calls the attention of Congress to the necessity of a Territorial Government in Oregon. He announces that the Secretary of the Treasury has contracted for the construction of "five steamers, to be employed in the transportation of the United States mail 'from New-York to New Orleans, touching at Charleston, Savannah, and Havana, and from Havana to Chagres;' for three steamers to be employed in the mail service from Panama to Oregon, 'so as to connect with the mail from Havana to Chagres across the Isthmus;' and for five steamers to be employed in like manner from New-York to Liverpool."

He states that the minister of the United States at London, is engaged in negotiations for the purpose of adjusting reciprocal instal arrangements between the two countries. In closing, he calls to mind, "in view of the existing state of the country," the farewell address of Washington, and enforcing the value of the Union, exclaims, "how scrupulously should we avoid all agitating topics which may tend to distract and divide it into contending parties, separated by geographical lines, whereby it may be weakened or endangered."

Notes on New Books.

The People's Journal.—For once we find something to object to in this valuable and interesting journal. The print entitled Reconciliation of Oberon and Titania, we think a blemish in such a work. We are by no means squeamish as to nude figures in sculpture, and painting, when they are chaste in themselves, and should we ever arrive to the dignity of a Selectman, or a City Father, we should not, probably, follow the example of the good magistrates of Boston, who required that certain little naked marble cherubs should have an apron put before a public exhibition was permitted. But the picture before us is of a sensual, lascivious character, though a fine copy in wood engraving, of what is undoubtedly a fine picture.

It will not, we think, be considered in good taste, or as inculcating a sound morality in this country, whatever it may be in England. It strikes us as speaking too much of the character of prints which we regret to see it is becoming the fashion to expose in the windows of even respectable print shops in this city.

With this exception the Journal is, as usual, excellent. The valuable papers of Lord Nugent and Miss Martineau, and Mrs. Sinnett, are continued in this number, and other articles of fact and fiction are contributed by other well-known writers. We have drawn largely upon its pages for the miscellaneous department of our own paper for this week.

Blackwood for November.—This number of Blackwood is enriched with a second Letter to Godfrey on International Copyright, which, like the first, is full of good and sharp things. The writer, whoever he may be, has shown uncommon talent and cleverness in the management of his subject. He recommends to Blackwood to publish an article written by an American citizen, and copyrighted in its ific country, as was done last month with his first letter, as an effectual barrier to the republication of the Magazine here by Messrs. "Reprint & Co." Messrs. Scott & Co. however, assure their subscribers of their determination to continue the reprint of Blackwood in the same neat style, and with the same promptness as heretofore.

An article on Wiley & Putnam's Library of American Books, while it acknowledges the merits of such writers as Irving, Prescott, Emerson, Channing, &c. takes up the rear of Sims, Miss Fuller, Poe, and Hawthorne, as the representatives of the popular literature of this country. To the two former he administers a pretty severe castigation; to Poe's failings he is a little kind, and he is careful to do justice to Hawthorne in a somewhat laudatory criticism.

There, as usual, several interesting reports on Books of Travels; and the stories, and lighter articles are such as we are always sure of finding in Blackwood.

Howitt's Journal.—We have received from Crosby & Nichols, Boston, the November number. The article in it which has most interested us, and will our readers, and which we have therefore copied, is the memoir of Geo. Thomson. In the Journal it is accompanied by a portrait of that distinguished man, which, we presume, is by far the best that has ever been published. We notice a series of candid and well-written articles on the death-penalty by Frederic Rowton, the Secretary of the Anti-Capital Punishment Society; two valuable papers upon the India question, by William Howitt, Poetry by Dr. Bowring, Caroline Barnsby, &c. &c.

We mentioned in our notice of the last number of Howitt's Journal an article of Mrs. Child's, which was published as original. We have since learned that Mrs. Child is not a contributor to Howitt's Journal, and that the article is question was published here about a year since in the Columbian Magazine. We never can believe that a writer of her high character will contribute to the success of the Journal, the editors may rely upon it that the republication of articles, as original, which are copied from American Magazines, will rather injure than benefit them in this condition."

The Union Magazine for December.—The present number concludes the first half-yearly volume. It opens with a pleasant tale—"Church and Chapel"—by Mrs. Ellet, and contains others, in prose and verse, by Miss Sedgwick, Mrs. Sigourney, Park Benjamin, Miss Herbert, Mrs. Harvey, William Wallace, &c. &c. In the number of its engravings the Union Magazine goes far beyond any of its contemporaries. Its wood-cuts are especially excellent. The contributions of its editor, Mrs. Kirkland, are always characterized by the freshness, and excellent style, and sometimes rich humour which has made her Western Sketches so much admired. We are sorry to see a piece of music in this number called La Vera Cruz Quadrille, and dedicated to General Scott. If the editor can give no higher tone to her Magazine than that which belongs to all the light publications of the day, she at least should keep it free from the taint of the worst development of national immorality. Even leading articles by Mrs. Child will not long save a journal, which closes with music dedicated to a General who is fighting to extend Slavery, from the condemnation of all readers worth having.

Six Months at Graefenburg; with Conversations in the Saloon on Non-Resistance and other subjects. By H. C. Wright. London; Charles Gilpin, 5 Bishopsgate without.

Here is an interesting book which answers the purpose of a manual of Water Cure, and at the same time gives us, what everybody will be glad to see, an insight into the life of a patient at the world-renowned establishment of Priessnitz. But the cream of the book is in the conversations between Mr. Wright and his fellow patients, of various nations, rank, and professions, upon the many questions of radical reform which are so dear to the heart of our friend. We hope that his sojourn in that most despotic of kingdoms has had as salutary an effect upon the minds of those with whom he came in contact, as it seems to have had upon his own physical state.

It is likely that neither Metternich nor his master was aware of the presence of a more dangerous character than even Pope Pius himself, within their very borders. Only think for a moment, how many good men have spent the best years of their lives in Spielberg, and similar places of seclusion for saying far less treasonable things than we find in this book.

Mr. Wright's friends will be glad to have this work, which we have so long heard of. It is a London edition, with a capitally engraved likeness of Priessnitz. It is for sale at this office.

Locke Amsden, or the Schoolmaster: A Tale.—By the author of "May Martin," "The Green Mountain Boys," &c. Boston: Benjamin B. Mussey & Co.: 1847.

Her common schools are said to be the pride of New England. We have no doubt, however, that there are many wholesome truths in the story of Locke Amsden which would be of service to more than one New England school committee, if they would but heed them. This schoolmaster is now abroad, according to the tale, many years ago, but we are sure that some of the abuses which he exposes, are by far too common now, though not so much so as they used to be. The "Common School Journal," which we suppose is still published in Boston, and the labours of Mr. Horace Mann, have done a vast deal for the cause of education in New England, and out of it.

Locke Amsden is a pleasant story of country life. Its common-sense views of the management, and importance of district schools, however, make its chief value. The author, we presume, does not pretend to assume any very high rank as a writer of fiction. It is for sale at Graham's, Tribune Buildings.

To Correspondents.

S. M. jr. We forgot to say to him last week that we have none of the publications he asked for.

W. P. We are obliged to him for his attention to the affairs of our friend, who puts all confidence in his judicious management. The other matter we are digesting, and will let him know the result.

P. A. C. We have attended to the direction for the L. W. Her letter will be replied to at our earliest leisure.

E. E. Came too late for this week. The postage was not paid on the letter. It may have been accidental in this case, but correspondents whose communications are not worth five or ten cents to them, can hardly expect us to think them worth publishing.

J. M. McK. We were more mindful of them, than they were of themselves. We had already proposed to do the proper thing.

This Week's Page.

FOURTH PAGE.—*Poetry:* The Wayside Dream; To Pius IX.; Thanksgiving Hymn for 1847. *Miscellany:* Cunning in Science; Geo. Thompson, M.P.; The Coming Cholera; Glenaise; Foreign Papers.

FIFTH PAGE.—*Peculiar Institution:* Fourth Judicial District Court of the State of Louisiana: in and for the Parish of Ascension; Fifty Dollars Reward; Extract. *Miscellaneous:* The Elective Franchise; A Calculation; Trust of Mr. Polk; Wm. W. Brown; Dissertation, &c.

SECOND PAGE.—Disaster on the Lakes—Two hundred Lives Lost.

GENERAL INTELLIGENCE.

General Items.

South Carolina.—The Senate of South Carolina have adopted unanimously a series of resolutions on the subject of the Wilmot Proviso. The following is the only one of any importance:

"*Resolved*, That in the event of the adoption by the Congress of the United States of any law or resolution by which the citizens of the slaveholding States are to be excluded from a full, perfect and equal enjoyment of all the rights and privileges in any territory which may be acquired from Mexico, or any other powers, by the combined efforts of the introduction of slave property into such territory, that the Governor of this State, for the time being, convene immediately the Legislature there, of that they may take such action as they may deem necessary and becoming. And that his Excellency be further desired and requested during the interval between the meeting and adjournment of the Legislature, to correspond and consult with the constituted authorities of other States, with a view to harmonious action on this important subject."

J. P. Nichol, L. L. D.—This distinguished professor (of Glasgow University) and author, arrived here last week. He informs us that he intends to give a course of lectures on Astronomy. His high reputation as a gentleman of learning and eloquence, will, we trust, ensure him that encouragement which, in this city, such talents should always command.—*Boston Atlas.*

Bishop Potter, of Pa., is to deliver twelve lectures on Natural Religion before the Young Men's Lowell Institute "of Boston, during this month and January.

Referee Case.—The referee case that has been pending for some days past between Mr. Benjamin Sikes, of Lodi, and the Western Railroad Company, was closed on Saturday evening. The plaintiff, Mr. Sikes, while crossing the railroad track with a horse and waggon, encountered the locomotive and train from Boston. His horse was killed and the waggon destroyed. Mr. Sikes was thrown by the concussion some twenty feet from the track, his right arm broken, and dislocated and otherwise injured. The accident happened in December, 1845.—For Mr. Sikes, \$20,000 were claimed for damages, alleging that due notice of the approach of the engine was not given by the ringing of the bell. In defence, the railroad company stated that the bell was rung as usual. They also offered, in mitigation of damages medical testimony, showing that the injuries of the plaintiff had been aggravated by unskilful treatment. The referees awarded \$2,100 to the plaintiff.—*Springfield Repub. Nov. 30.*

One hundred barrels of magnificent pippin apples, from the Pelham farm, Utter estate, were shipped from Boston to China, the first shipment to the Celestial Empire.—*Albany Atlas.*

If what we hear is correct, no fear need be entertained that the Virginia route will be adopted for the extension of the Baltimore and Ohio Railroad, West. We are informed by men of the most unquestionable veracity, that the practicability of passing Nobley mountain. The grade in many places would be 100 feet in 1000, with tremendous excavations to be filled up, and to cap the climax a tunnel of at least 2000 feet in length.—*Cumberland Citizen.*

The St. Louis Union thus moralizes on the defeat of its party in this State;

"It is far better for the party that *all tainted with Abolitionism* should leave it, than that they remain in our camp embracing such heresy. The slouching process will leave the Democracy of New York in *sound* condition."

The steamer Admiral which arrived here last night from St. John, N. B. reports that there was snow to the depth of a foot at Fredericton on Monday at 11 o'clock.—*Boston Transcript, 1st inst.*

Instruction of Slaves.—Quite a spirited discussion is still going on in the Charleston (S.C.) papers about the propriety of having separate houses of worship for the slaves, and of giving them religious instruction. A writer in the Courier thinks the overwhelming upon the article of his opponent, remarks in closing, that the time is nigh at hand when no institution can long endure in the civilized world, without a free discussion of its origin, and its knowledge and religion. The best policy, the best security of the South, he says, is to maintain that slavery is consistent with everything that is right, and that we are not afraid to give the slave the word of God. He says the moment the South admits that we dare not, the door is thrown open for the fatal error to encourage Abolitionists.—*Southern Observer.*

Family Meeting.—A meeting of the descendants of the late Richard Wyatt, of Richmond County, Va. was held on the 22d of September. Eighty of the family attended who are all the descendants of John Alden, the *first* pilgrim father whose foot touched Plymouth Rock. These meetings have been held occasionally for more than a century; and one of the objects is to keep the genealogy perfect, and to be able to trace the history in New England to the latest posterity. The list, by the way, is soon to be published, and already amounts to more than 4,000 names.

Henry Cobb of Boston has obtained a divorce from his wife Augusta, she having been converted to the "celestial wife" doctrine of the Mormons and gone to live with Brigham Young, who claims to be the legitimate successor of Joe Smith. Elder Harvey and another preliminary and preacher, who was formerly connected with the Mormon sect, and one of their "great guns," was the principal witness against Mrs. Cobb.

The best Mechanical Paper in the World.—The "Scientific American," published at 128 Fulton street, New York, is admitted by all to be the best Mechanical publication in the world.

It has attained a larger circulation than all the other Mechanical papers published in this country united, and possesses facilities for obtaining the latest intelligence on scientific subjects from all parts of the world that no publication of the kind can compete with it.

Its large number contains from five to seven original mechanical engravings of the most important inventions, and a weekly list of patents issued, as issued from the Patent Office each week; notices of the progress of all new Mechanical and Scientific inventions; practical information in the arts and sciences; engravings; curious philosophical and chemical experiments; the latest railroad intelligence in Europe and America, all the finest specimens of mechanism published in a series and illustrated with more than a hundred engravings, &c. &c.

It is published weekly, is sent to subscribers in advance, and can be had or furnished to country subscribers at the low price of two dollars a year—one dollar in advance, and the remainder in six months.

Address, MUNN & Co. Publishers, Postpaid. New York.

☞Bound volumes of the Scientific American containing 416 pages of choice reading matter, and illustrated with more than 300 engravings of new inventions, for sale at the office. Price \$2.50.

A correspondent of the Tribune, writing from Hayti, says:

"I have been somewhat among the natives during my short residence, and find them possessed of many admirable social qualities. Many of them are powerful, and indeed the degree of general intelligence is greater than I was prepared for. A remarkable character, and under his administration the resources of the Republic can hardly fail of a healthy and consistent development. He has a fault of a healthy and consistent development. He has a fault of a healthy and consistent development. He has a fault

Poetry.

From Graham's Magazine for December.

THE WAYSIDE DREAM.

BY J. BAYARD TAYLOR.

The deep and lordly Danube
Goes winding far below;—
I see the white-walled hamlets
Amid his vineyards glow,
And southward, through the ether, shine
The Styrian hills of snow.

O'er many a league of land-seape
Sleeps the warm haze of noon;
The wooing winds come freighted
With fragrant tales of June,
And down amid the corn and flowers
I hear the water's tune.

The meadow-lark is singing,
As if it still were morn;
Sounds through the dark pine-forest
The hunter's dreamy horn;
And the shy cuckoo's plaining note
Mocks the maidens in the corn.

I watch the cloud-armada
Go sailing up the sky,
Lulled by the murmuring mountain-grass,
Upon whose bed I lie,
And the faint sound of noonday chimes
That in the distance die!

A warm and drowsy sweetness
Is stealing o'er my brain;
I see no more the Danube
Sweep through his royal plain—
I hear no more the peasant girls
Singing amid the grain!

Soft, silvery wings, a moment
Seem resting on my brow:
Again I hear the water,
But its voice is deeper now,
And the mocking-bird and oriole
Are singing on the bough!

The elm and linden branches
Droop close and dark o'erhead,
And the foaming forest brooklet
Leaps down its rocky bed;
Be still, my heart! the seas are passed—
The path of home I tread!

The showers of creamy blossoms
Are on the linden spray,
And down the clover meadow
They heap the scented hay,
And glad winds toss the forest leaves,
All the bright summer day!

Old playmates! bid me welcome
Amid your bother band!
Give me the old affections—
The glowing grasp of hand!
I worship no more the realms of old—
Here is my Fatherland!

Come hither, gentle maiden,
Who weep'st in tender joy!
The rapture of thy presence
O'ercomes the world's annoy,
And calms the wild and throbbing heart
Which wanns the wandering boy!

In many a mountain fastness—
By many a river's foam,
And through the gorgeous cities,
'T was loneliness to roam,
For the sweetest music in my heart
Was the olden songs of home!

Ah! glen, and fountain bracklet,
And friends, have faded now!
The balmy Styrian breezes
Are blowing on my brow,
And sounds again the cuckoo's call
From the forest's inmost bough.

Veiled is the heart's glad vision—
The wings of Fancy fold;
I rise and journey onward
Through valleys green and old,
Where the far, white Alps reveal the morn,
And keep the sunset's gold!

From the People's Journal.

THANKSGIVING HYMN FOR 1847.

Rejoice! rejoice!
In the abundance of this harvest-tide
Let man's glad voice
Be heard in anthems echoing far and wide.

Yes—let us raise
To the Almighty and all bounteous God
Anthems of praise
For the rich produce of the teeming sod;

For herb and root
Fertile, even to profusion, for the trees
Laden with fruit,
Whose luscious beauty every sense may please.

For hill and plain,
Crowned with luxuriant verdure; for the fields
Where golden grain
Its full ripe "harvest to the sickle yields"?

For deadly fears
Removed, of famine and disease at hand;
And gloom and tears
Brooding in horror o'er a blighted land.

Yes! God has bade
The dark destroying angel fold his wings;
And from the shade
They spread around, lo! a bright cheruh springs:

Who all the while,
Unseen, had followed in the stern one's track,
And, with a smile
Of hope at once and confidence, points back

Where he had sown
The seed of *future* good along the waste;
Which had appears
High o'er the rank foul ills that would it taste.

Oh! let us then
For boundless mercies boundless thanks afford;
"Maids and young men,
Infants, and hoary heads, praise ye the Lord!"

Or, if too weak
Our mortal lips such heavenly theme to bear,
Let our hearts speak
In mute devotion—God will read it there!

From the Literary World.

TO PIUS IX.

BENIGN Reformer! Thy sublime career
Has taught the rulers a forgotten art,—
That Truth may palsy valor's arm with fear
And nerve a priest to act a hero's part;
Achieve thy purpose, give a nation birth,
Vain is the Jesuit wile, the Austrian steel;
That serpent which so long betrayed the earth
In thy pure hands is swayed for human weal!
The world with benedictions breathes thy name,
And hails the Vatican as Freedom's home,
With bloodless triumphs thou hast won a fame
More wide and stainless than the sky of Rome,
Thy effigies a glorious challenge fling
From beauty's robe and wisdom's signet ring!

H. T. T.

Miscellany.

From the People's Journal.

CROSSING THE DESERT.

BY INDEX.

[Let me beg the earnest attention of all readers to the following letter. I have reason to believe it is under rather than over coloured picture of what the writer has recently passed through, and which altogether forms but an indication of the ordinary state of millions of our fellow countrymen.—ED.]

Sahara is not the only desert in the world.—There are others as broad, and over which it is quite as dangerous to travel. The little island of ours is as much of a desert to the unfortunate as we, and is under the necessity of travelling over it without money as the most dreary wastes of the African continent. Having become acquainted with these truths through the most impressive of all teachers—experience—I will just jot down a few of the incidents that occurred to me during a late journey. A want of work compelled me to take over about four hundred miles of this moneyless man's desert.

When I say that I am a hand-loom weaver, it is scarcely necessary to add that I received no education but what the streets afforded; for as soon as my arms were long enough to reach the web, and I was set to wind bobbins, and when my day's work was done, if that was not very late, I *went to school in the streets*. To repeat any of my lessons would be merely to tell what thousands are at this moment being taught, and would be uninteresting even to those who are most anxious to bring about a state of things in which education shall be universal. At fourteen I was put to the loom, and at sixteen was left to shift for myself as I best could! Time wore on, and as I turned manhood my fellow weavers often regretted that so few of us should be able to write. I determined that I would not long remain amongst the extremely ignorant, so I joined the Mechanics' Institution, and I almost invariably finished my day's work in its class or reading room.—I soon found that books and periodicals were dearer than beer and porter, and with the money that I had previously spent at the tavern I was enabled to wear a better coat, and get out on a visit oftener than some of my neighbours. This had the effect of exciting the jealousy of some of my shopmates so much that I was nicknamed the gentleman.

Such was my position when the times broke out of employment with several others to do the best we could for ourselves. If we could live without food, all well and good; but master had no objection to that. We had been so industrious, and had supplied the wants of other people so abundantly, that we were considered deserving of being rewarded by being in the best manner our master could reward us—with a period of leisure and—starvation. Of course we could not blame our master for not employing us, or for the misery consequent upon our forced idleness. It was our duty, to be thankful for the promise that he would employ us again as soon as his customers wanted more goods; but I could not help reflecting on the strange social anomaly that the promise indicated. The people who did us the honour of wearing what we produced, had got plenty, therefore we must be stinted in our food. If they were more economical than usual the longer would our destitution continue, and the more extravagant they were, the sooner might we have the happiness of ministering to their folly or their pride.

Having waited patiently until I had disposed of my small stock of clothes, an article at a time, I determined upon seeking my fortune elsewhere; and after selling my books—the dearest treasure I had ever possessed—for about one-tenth of their cost, I started off with a sovereign in my pocket, which, with a change of linen, constituted my whole property. I thought it was secure from want while I could obtain employment; but alas! my sovereign did not last long. I was dressed too well for a tramp. The people whom I stopped were unwilling to think I looked respectable enough to pay well for what I had, and they made their charges accordingly. The first night's lodging on the road cost me a shilling, while a lodger in the house, as master told me, as we started together the next morning, that he had been charged fourpence. I began to envy the poor fellow his mean appearance, and almost most wished I could change clothes with him. I found that if a workman in the country wishes to appear respectable, he is under the necessity of travelling in search of work, he must not only pay for his clothes, but he must also pay a tax for wearing them. I then travelled on, day after day, inquiring for work where I thought there was the most remote probability of obtaining any, until my sovereign was reduced to a few coppers, and I began to tremble for the consequences of being in a strange land with the appearance of respectability, without having the proof in my pocket. Go on, however, I must; for to go back was to go where I knew I was not wanted. There was a vague hope of something before me, but how far distant that something was I had not the slightest shadow of an idea. I contrudged on with the injunction of the "Wandering Jew" ringing in my ears, "Go on! go on!" At dusk I found myself entering a large town, and, examining my pockets, the whole stock of cash I could muster amounted to threepence-halfpenny. I had not eaten since the morning, and I had walked nearly forty miles that day. To spend my only few coppers for food would be to make the streets my lodging for the night—a worse punishment than going to bed with an empty stomach. I, therefore, sought a shelter, and was lucky enough to find one on the first inquiry. The price of my bed would be threepence, which, by precaution to smoke myself at first, I set my pocket should not reach the demand upon it. The place I had selected was a quiet-looking public house, and I thought that the landlord and landlady were at tea, and before I had been many minutes in the house, a young woman came in for a pint of ale, and was invited to take a cup of tea. He excused himself, on the ground that he had just had tea; but, after some little opportunity, he sat down to the table. He ate his bread and butter as if he would much rather have been without. I was humbling. A bit of bread would have been a luxury. No matter, he was pressed to eat against his will, while I was ready to weep with hunger. I begged a little water—the only thing I thought I could afford—and I started off with the bread in my hands to walk another forty miles. At that distance, I had reason to believe, an acquaintance was residing, and I managed to reach his abode at night, more dead than alive. He was about to be discharged for about nine shillings a-week; and when he handed out the best fare he could—some bread and a little water—I enjoyed it like a feast. He provided me with lodgings for the night, and I shared a scanty breakfast with him the next morning of bread and water, and coloured with a few grains of coffee! I plainly perceived that every mouthful I ate was so much taken from an extremely scanty pittance, and that his wife and children, as well as himself, were to go short before the week's end. There was no chance of obtaining work there, so that I had no alternative but to go on again. I started, and, nevertheless, in the evening I arrived at a market town where a few of my own trade were employed. I knew no one; and when I came to visit some of the weavers, I found them so miserably poor, that asking them for assistance would have been something like insulting them. What was I to do? I had no money, and no friends, I knew not where to turn for an act of kindness. I inquired for the relieving officer, having made up my mind to a night's lodging in the union workhouse. I was directed to the gentleman's house, but I walked past; I had not the courage to enter. I returned and stopped at the door, but in another second I was walking as rapidly as my feet could enable me down the street. "No!" I thought, "I will not submit to such a degradation, I will beg rather;" and just as the thought occurred to me, I overheard a number of voices in a public house I was passing. They seemed all joy and hilarity.—"I will beg here," I whispered to myself, and I placed my foot upon the doorstep. The door opened and I walked down the street as if I had been detected in some dishonest action. "If I beg," thought I, as I hobbled down the street, "I shall be taken up and sent to prison as a vagrant." It then occurred to me that I could sing, and I walked on with a cheery heart, throwing a merry air that had often cheered me at the loom. I returned with the full determination to mate my *debut* where I had heard so many merry voices. I arrived at the spot, but could not enter, and again passed the door. At least a dozen times did I walk backwards and forwards in the street before I could muster courage enough for my purpose. At length I entered, feeling (to use a simile of Byron's,) as though a thousand wild horses were harnessed to every heart-string.

I sung with a trembling voice my first song, and I was encouraged with a round of applause. I then collected the contributions of the company, and at their request sang another song before I departed.—On getting into the street and counting my gains, I found I was master of the magnificent sum of fourpence! I was afraid to spend a penny for a bit of bread, which I ate as I walked the streets. On going to bed, I begged the landlady to accept of two-and-sixpence my lodging; she looked at me as if she felt very much inclined to give me in charge of the street. She never took any one in for less than threepence, and very cheap too. I told her my circumstances, and that I was only in temporary distress, and that if she took the whole, I should have to start in the morning without a farthing in my pocket, and without breakfast. She said, "Aye, aye," said she, "it's all very fine, we often hear tales like that, but it won't do here," and she drew back from the stairs up which she was beginning to lighten with the air of a woman upon whom a deception had been attempted to be practised, and she had proved quite successful in the act of detection. I hastily paid my threepence, and followed my kind landlady up stairs. She lighted me into a room which looked out into the street, and closed the door upon me, I heard her mutter, "they don't get me," I went to bed wishing that I was in a real, recognized *lunatic asylum*, instead of in one where everybody seemed to have plenty, and some more than their necessities required, while I alone was in want of a bit of bread.

My reflections, however, did not prevent me from sleeping. "Tired nature's sweet restorer" was never more welcome, and I slept soundly until the morning dawned. I arose, and in a few minutes was again on the road, going at the rate of two miles an hour, and wishing I could lie down and die. I was thinking of applying at every house I passed; a house I determined I would ask for a bit of bread at the next; but when I reached the next, my determination was gone, and I passed on. I thus travelled on several miles with quite courage enough to beg while there was no one near to beg from; and the night at last found me in a state bordering on my bravest determinations. I at length ventured up to the door of a neatly-furnished house by the road-side, and knocked. While drinking a glass of water, I had observed a large loaf on a table, and on the servant's vessel, I asked for a crust of bread. In answering with "we've none to spare master, we have enough ourselves." I turned away in complete despair, without even thanking the woman for the water.

I was at this time within twenty miles of London, and I decided upon making my way thither as speedily as I could. I reached the great city before dark, and having with me a direction of a former fellow workman, I inquired my way to his abode.—Having found him, I was welcomed in the best manner he could welcome me, but he was suffering, as I was, from the want of employment. I will pursue my narrative no further! I have put down a few of the miseries I endured as a consequence of want of employment. I could multiply them a hundred-fold without exceeding the truth, and even then, fall far, very far short of telling the amount of suffering endured by others. I have been one of the fortunate of the weavers, but I could not stand against a three months holyday. I saw my fellow-workmen who had families, falling each day deeper into debt to the workhouse; but what would the authorities there say to a single man who applied for relief? He would be instantly told to go and work for the parish, and the fact that nobody wanted him. And the workhouse is the last place in the independent spirit will resort to; nay, there are those who would die of starvation rather than submit to such an alternative. In the course of my journeys I have often asked why the punishment I was enduring should be the lot of those who were in search of work, but I could not help thinking there was something wrong in the social system that at any time makes starvation the lot of the industrious.

From Howitt's Journal.

GEORGE THOMPSON, M. P.

GEORGE Thompson was born in Liverpool, on the 20th of July, 1804; so two years of age accompanied his parents to London.

In consequence of the limited means of his parents, and the largeness of their family, he enjoyed but few advantages of education; but, though chiefly instructed at home, he had an able tutor in the person of his father—and a man of refined manners and extensive reading, who early inspired him with a love for books.

At the early age of twelve, owing in the still ill-prosecuted interest in the slave, he was placed in a counting-house, and afterwards successively held various situations until his marriage, in 1831, at which period he had amassed a small property, having since then mercantile affairs. The busy cares of life, however, had not destroyed his love of books, which ever formed one of his chief delights. In several years he read largely in theology, and became familiar with most of the best English writers in that branch of literature. But he was not satisfied with books alone, he sought the intercourse of minds congenial to his own, and at eighteen, in conjunction with several young men of his age, he formed a society for the advancement of mutual improvement, which assembled weekly for the purpose of reading essays on various subjects, and of discussing the free dissemination of their composition, style, arguments, &c. At these meetings he first exercised himself in the art of composition, and of extemporaneous speaking, of not superior, to any of his associates.

The governing principle which appears to have ruled George Thompson's career, and which is best described in his own words to a friend:—"At this period (he states) I formed a resolution, to which I have ever since religiously adhered—never to advocate any opinion which I did not sincerely cherish from an entire conviction of their soundness. I considered that a contrary course would lead to me not following my conscientious judgment, and I also resolved at the same time to repudiate the doctrine of expediency, to discuss every question on principle, and to *determine* the principle and character of all actions by their conformity with the requirements of truth and righteousness."

Having acquired fluency and fluency from his connection with the society already mentioned, he began, when about twenty years of age, to attend several meetings held periodically in the metropolis, of political, theological, and other subjects; he also joined two literary institutions in which there were classes for the improvement of the members in the art of public speaking. Here he was initiated in the second the commencement of George Thompson's career as the champion of Anti-Slavery. In one of these institutions, in 1831, he first ventured to open the discussion of the question of negro emancipation, which would appear to have been warmly contested, by the debating society generally.

At that time, though as fully convinced of the enormity of Slavery as afterwards, he maintained the opinion of gradual emancipation, and opposed the entire freedom. This view of the subject, however, he subsequently renounced on becoming intimate with several missionaries from the West Indies, and with several ministers, and his conversion to the doctrine of immediate emancipation was completed on reading the celebrated speech of Dr. Andrew Thompson, of Edinburgh.

In 1831 George Thompson married Anne Erskine, the daughter of the Rev. Richard Spry, of Cornwall, and grand-daughter of Jones, who was created by the late Countess of Huntingdon, and subsequently the settled pastor of an independent congregation in Sussex.

Shortly after his marriage, George Thompson was invited by the London Anti-Slavery Society to undertake a tour for the purpose of bringing the subject of slavery more fully before the public, through the medium of public meetings and lectures. Success attended his efforts not only in the formation of his society, but also in his return to London, after an absence of three months, he was solicited to visit the principal cities and towns in the south of England, and he accordingly entered upon the engagement.

The good cause, however, had active and powerful opponents. The West India party, alarmed at the influence acquired by the Anti-Slavery Society, selected Mr. Borth wick, the late member for Evesham, as the advocate of their cause, and instructed him to follow George Thompson wherever he might go, and the instructions Mr. Borth wick faithfully observed.

The first encounter between the two champions was at Manchester, where their debates, as may be imagined, created extraordinary excitement. They next met at Liverpool, where the Anti-Slavery and Colonial parties arranged for a discussion, which continued six nights, in the spacious amphitheatre of that town.

The better cause still prospered, and George Thompson's Lectures, as a further means of doing good, were afterwards published in a volume by themselves.

On the carrying of Lord Stanley's Abolition Act, in 1833, George Thompson entertained the idea of qualifying himself for the English Bar, but relinquished in favour of a mission to the United States, for the purpose of aiding the infant cause of abolition of Slavery in that country. Ere acting, however, he visited Ireland, and delivered lectures in Dublin and many other places, societies for the universal extermination of Slavery and the slave-trade. This duty discharged, he was quickly on the bosom of the green island.

George Thompson sailed for the United States in 1833, taking with him his wife and their two children. Here his name had gone before him, and on his arrival in New-York he was, consequently, refused accommodation in the hotels of that city. Public feeling, however, soon manifested changed not his purpose. Despite every opposition, he commenced a series of public lectures in Boston, and unprecedented excitement under the influence of which he was constantly exposed to danger, was the consequence. Truth nevertheless prevailed over error, and Abolitionism rapidly increased, though not without a large share of that persecution which truth and justice ever encounter from those whose selfish interests they would subvert.

George Thompson returned almost daily, till the malice of the opposing faction became almost uncontrollable. From July, 1835, the assemblings of frequent mobs evidenced the baffled, but unconquered, from perseverance in the performance of his duty; to mark the spirit of their feeling—gallows were erected in his name, and a price set on his head for abduction. These acts naturally exciting the fears of his friends for his safety, they entreated his departure from the country. He, however, persisted and continued his labours, till at length satisfied that the great object he sought to accomplish—the awakening of public attention—was fulfilled, he returned, in 1835, he felt the shores of America, and reached England in January, 1836.

His friends will rejoice to return to his native land, it is hardly necessary to say, was most flattering.—Subscriptions for the purpose of presenting him with some memorial of their esteem and of his services were contributed by all the leading philanthropists of the kingdom, and amounted to about £1,800 sterling.

The next public measure that engaged the attention of George Thompson, was the abolition of the apprenticeship system, in which cause he engaged with Joseph Sturge, and finally succeeded, in 1839.

George Thompson's thoughts were now directed to India, and, with his usual zeal, he set all in motion to that end. Sympathy was not all in favour of the chosen field of his labours. Solicited, however, by the Aborigines Protection Society, to plead the cause of India in the House of Commons, he consented; but, subsequently, finding the subject too vast to be properly attended to by a body directing its attention at the same time to other parts of the world, he relinquished his engagement, and lectured for some time independently of any association.

At this crisis, the mind of the late Joseph Pease, senior, of Darlington, was much impressed by the condition of India, as described in William Howitt's "Colonization and Christianity," a work on the author of that work, proposing that a British India Society should be established; and, in order to give the more efficient effect to the plan, application was applied to George Thompson as the person most able to diffuse a knowledge of the objects of the society throughout the country, and among the manufacturers of England and Scotland by the powers of his eloquence. A great meeting was also held in London for the organization of the institution, at the Mansion House, under the Egyptian Hall, Great Queen street. The chair was taken by Lord Brougham; and long before the time appointed for the commencement of the proceedings, the room was nearly filled by a highly respectable audience.

Among others on the platform were the Nouwab Ikbal-ood-doula, of Oude, the Prince of Jumo-oodeen, son of the late Tippoo-Sultan; Meers Ubdool Khalic, Ally Khan, and Ally Reza, sons of the Raja of Satara; Jehangeer Nowrojee, Hirjeebuy, Merwanjee, and Dorabjee Manchurjee, Esqrs. of Bombay Sir C. Forbes, Bart.; Sir J. Bryant; Sir H. Strachey; Sir Thos. Munro, & Stockenstrom, late lieutenant governor of the Cape of Good Hope; General Goodfellow; Major-General Briggs; Colonels Thompson, Nichols, and Waddington; Captains Wilcox, O'Connell, F. Finch, W. Ewart, and A. Chapman, Esqs. and M. P. J. Pease, J. Sturge, J. B. Tredgold, T. Franklin, Mr. Wm. Ashurst, Mr. Joseph Sturge, Rev. Messrs. Hoby, Martin, and the Hon. Secretary, F. C. Brown, Esqs. the Revs. W. Hague, J. Keep, and Dr. Skinner, and the Revs. W. Ware, J. Sherman, and Messrs. Gannett and Hudgkin, and the Revs. J. H. Hinton, J. Sherman, and Dr. Murch.

A more powerful proof of the high opinion in which George Thompson was held by Lord Brougham was given in the course of the proceedings, who, rising, said—"I have always great pleasure in listening to my friend Mr. Thompson, the most eloquent man, and the most accomplished orator whom I know; and as I have no opportunity of hearing him where he ought to speak, inside the walls of Parliament, I am anxious never to lose an opportunity of hearing him, where alone I can hear him, in a public meeting like the present."

The society being thus auspiciously formed, George Thompson was engaged as honorary secretary, and in this important office he continued, with the assistance, "on the condition, resources, and prosperity of British India, and the duties and responsibilities to which they give rise," which, during the year reported in the "Guardian" and "Times" leading newspapers, and afterwards collected and published in separate form in the United States, and subsequently in 1842, at the earnest solicitation of the late Sir Jerpense of the Right Hon. Lord Clifford, republished in England, in an octavo volume, with a "Preparatory Address," addressed to the Council of India, on the Cultivation of Cotton in India, by Major-General Briggs."

These lectures, delivered in many parts of the country, especially in the great cotton-spinning districts, excited a great sensation, and opened the eyes of manufacturers to the vast field for cotton-growing which this nation inflicted on itself by the misgovernment of India, and the neglect of its productions.—Having acquired a thorough knowledge of India as a country capable of the most unbounded supply of cotton at a far less price than we are now paying for it to the slaveholders of America; that in the same degree it would be found to be a better and a far cheaper finest quality, and at a far lower price than any country in the world; at the same time, that by encouraging the agriculture of India, we should open a field for our manufacturers, and gave a certain death-blow to Slavery in the United States. High hopes were excited in India and in this country, and no less alarm amongst the American cotton-growers. Numbers of most influential gentlemen, who had long been opposed to the cause, now came forward and joined the society, and in a few days it was numerously connected with its landed, civil, and commercial interests, ralled round the association, and it bade fair to become one of the most powerful and influential institutions ever established in this country.

It is to be regretted, however, that a diversity of views and of manner in conducting affairs showed themselves amongst the members, of which the opium question and the subsequent war with China were not the least. In the midst of every evidence of success; and whilst large numbers of petitions poured in from the native landholders in India for its support, the causes here alluded to rapidly dissolved this promising society.

Different individuals, however, of the committee continued to prosecute their own views regarding India. Mr. Howitt continued to make it his study, Bowring, Francis Carnac Brown, of Tellicherry; Joseph Pease, and William Howitt. With Joseph Pease Mr. Howitt continued to maintain a friendship, in fact, until that gentleman's death—during which period they had many interviews with the Directors of the East India Company, and presented a memorial to that body on the great subject of the abolition of Slavery throughout their Indian territories. On the other hand, George Thompson entered the Court of Proprietors of East India Stock, and under the privileges of his new position vindicated the Raja of Satara—advocated the extension of the permanent Revenue Settlement to the Upper Provinces, and opposed the Affghan war.

Towards the end of 1841, George Thompson was urged, and very properly induced, to add the laudable objects of the Anti-Corn Law League; and during that and the following year he was consequently chiefly occupied in exciting the interests of the public on the right side of this all-absorbing topic; the impossibility of having two great questions before the public at one time unavoidably for a season abridging his labours on behalf of India.

His efforts on behalf of this great cause are too well known to need much observation here; his celebrated speech at one of the great meetings of the League, in Manchester, became one of the established tracts of the time, and, circulated by tens of thousands, diffused his spirit throughout the kingdom.

After about twelve months' labour in this great popular cause at home, George Thompson once more turned his attention to India; and in 1842, once more resolved more fully to qualify himself for the long-resolved more fully to qualify himself for the duty by cultivating the acquaintance of the native population, might better understand their feelings and their views. His interest in India excited great attention, and he was solicited by the Raja of Satara * and the Emperor of Delhi to undertake, on their behalf, the business of their claims before the authorities of this country as well as before Parliament.

Accordingly, on his return, with his mind stored with every practical knowledge of these subjects, he willingly undertook the defence of the ill-used and manfully underlook the defence of the ill-used and unfortunate Raja of Satara. At first he found in the Court of the Proprietors a demonstration, as it were, to treat the subject with contempt; but his determined zeal and eloquence compelled these stubborn sumed indifference, and to listen but to feel; and interested parties not only to refuse to oppose, and on one occasion, owing to their refusal to hear him, he detained them for an hour locked in the room. His triumphs since then over the dogged resistance of his enemies have been so many and so signal, as to be long remembered, and will not be disregarded, that he has not obtained a seat in Parliament, that he will be enabled to bring their case and claims before, and to carry the matter there, and ultimately procure the cure the Raja's restoration to his just claims and rights.

We now come to the last triumph in the life of this remarkable man—his election as a member of his own country, the United States, which was carried by one of the largest majorities ever known in that country.

It will be seen from this sketch that Geo. Thompson is as much distinguished for his dauntless courage and indomitable perseverance in the face of every opposition, as for the various great public topics upon which he has been for so many years successively engaged render him peculiarly entitled to advocate the claims of India. His advantageous position with the civilized world presents; and we, in common with the country at large, look forward with the most confident hopefulness and most beneficial results from his return to the House of Commons. He enters with a distinguished number of fresh advocates in the House, though old advocates out of it, of the most important principles.—"The Friend of Peace," "The Supporter of Free Trade," "The Abolitionist," "The Father's Shirt," "The Blue-faced Knight," and "The Cheap Bread." Modern French poets, too, have the funniest ideas of poetry. Only the last few days I have met with the following id-bits in poetry, so characteristic of the pretension to be serious:—" A sound as when ey!" "The agitated sea!" "The ringing of a bell." "Heaven coughed," for it thundered; "Grass may thou art not a simple ceiling—thou art the sky!" "Flowers — God's stars!" "Ye corpse!" "Those tender fowls with heavenly wings—Angels!"—[Paris correspondent of the *Edinburg Register*.

THE MRS. HARRIS OF NATIONS.—We hear our contemporaries talk about the people of Spain. We do not believe that there is any such people. Spain is the *Mrs. Harris* of nations. History, we are aware, speaks of such a nation; but we have been nothing of sooth, for above thirty years, when the Spaniards with our own assistance, expelled the French from their territory. For aught that we can make out, Spain has no population, except a few strag. gling Basques, who have the best claim to their existence we should be ignorant, did we not know that some of them, from time to time, are shot. The NAPOLEON of France is now wanting Spain surprisingly. Would this be possible if there were any nation of Spaniards? There is a Queen of Spain, certainly, and by the last advices from Madrid,* she had a Ministry; but we have not heard that she has any subjects at the time now. Her prime minister is one week SALAMANCA, another ESCOSURA, another PACHECO, another NARVAEZ; the next it is GONZALEZ, or nobody at all. In fact there would be no harm in understanding the ins and outs of Spain, if we could not trace them to their original source, the Tuileries. They have evidently not the slightest confidence in the independence of popular opinion. Of course they have not. There are no people in Spain to form an opinion; consequently there is no such thing as popular opinion.—The fact that in Spain there are no men, is doubtless what encourages LOUIS-PHILIPPE in his attempt to make Frenchmen out of the French money. There must be decidedly an alteration in the Spanish coinage. The obverse of the dollar may bear the portrait of ISABELLA—but the reverse must display that of—MRS. HARRIS.—*Punch*.

At a recent meeting at Norwich, the Bishop in the chair, it was agreed to present a testimonial to Mr. Milnes, to erect in that city a marble statue of Nelson, seven feet high, for the sum of seven hundred guineas.

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The same society gave to Charles Atkinson, Marion, Grant co. In a Mr. John Denning, of for the best yearling Bull, which could not very well have brought up of his family—3*d*.—that's all. For the bull, and for mere existence, the bull received three hundred and sixty times as much as Mary Farrell for her year of her thirty years' hard toil.—*Jerrold's Newspaper.*

LOCAL AGENTS FOR THE STANDARD.

CYRUS M. BURLEIGH, Plainfield, Ct
CHARLES ATKINSON, Marion, Grant co. In
CHARLES M'KIM, Philadelphia, Pa
AMARAPH PAY, Providence, R I
PERRY SEXTON, Palmyra,
J. C. HATHAWAY, Farmington, Ontario co. N Y
THOMAS MCCLINTOCK, Waterloo,
SILOCOCK HOWLAND, Sherwood's Corners, Cayuga co N Y
S. OSBORN, Oberlin, Ohio,
ROBERT F. WALLCUT, Boston, Mass
JESSE HOLMES, New Lisbon, Columbiana co. Ohio
S. G. THOMAS, Marlborough, Stark co. Ohio
ISAAC LEWIS, Short Creek, Harrison co. Ohio
E. D. HUDSON, Springfield, Mass
JAMES A. BUSH, Ludlowville, N. Y.
ROBERT C. MASSELL, Hiram, Portage county,
VALENTINE NICHOLSON, Harveysburg, Warren county,
WILLIAM CROOK, Buffalo, N Y
GEORGE W. EATON, Bridgewater, Mass,
DAVID K. COOK, Johnson's Creek, Niagara county N
WILLIAM E. BLISS, Westmoreland, Mass.
A. H. BOZLOW, Concord, Mass,
L. G. THOMAS, West Winfield, N. Y.

Gleanings from Foreign Publications.

MALLEABLE GLASS.—Professor Schonbein, who invented the gun-cotton, is stated in the *Revue Scientifique et Industrielle*, to have, to a certain point, discovered malleable glass! He renders paper (papier maché) transparent, by causing it to undergo a certain metamorphosis which he calls *gelatine*, for want of a more intelligible term. He makes, for the new paper, window-panes, bottles, &c. &c. perfectly impermeable to water, and which may be dropped on the ground without breaking and are perfectly transparent.—*Mechanic's Magazine.*

In reference to the future, the social regeneration of Ireland, (it being an agricultural country) is mainly dependent upon the tenure of land and the relations that exist between landlord and tenant. It is the settlement of this difficulty that ought to engage the immediate attention of the legislature. So long as it remains unadjusted, no permanent or continuous prosperity can be anticipated. The land will never be cultivated to its full capability; there will be no improvements, no foresight, no prudence among the tillers of the soil. If large proprietors wanting means to bring their waste acres under cultivation, or spade and thrifty husbandry, prefer permitting them to swarm with game, or otherwise to lie unproductive, will not sell such portions as they are incapable of managing, the improvement is bound to interfere; in any state the English system of entail cannot be called upon to assist those who will not help themselves. We have no desire to invade the rights of property, but we must never forget that the principle upon which the appropriation of land to exclusive ownership is alone justifiable, is that it is for the benefit of the community; that is the principle it lies in common. If the proprietors then will not fill the conditions and objects contemplated by the original appropriation, his possession ceases or ought to cease by his own act of neglect or misuse. It may not always be agreeable to monopolists to remember first principles, nor prudent in Governments to enforce them; but the question of periodical famine is under discussion, and how its recurrence may be averted, truth must be boldly uttered and justice sternly enforced.—*Jerrold's Newspaper.*

THE MOON SNEEZES.—ANGEL-FOWLS.—French novel-writers, even the ablest, frequently choose very singular titles for their works, apparently because they think such eccentricity necessary to secure them attention. At this moment works are in course of publication called "The Club of the Damned," "The Blood-Red Sceptre," "The Principles," "The Father's Shirt," "The Blue-faced Knight," and "The Cheap Bread." Modern French poets, too, have the funniest ideas of poetry. Only the last few days I have met with the following id-bits in poetry, so characteristic of the pretension to be serious:—" A sound as when ey!" "The agitated sea!" "The ringing of a bell." "Heaven coughed," for it thundered; "Grass may thou art not a simple ceiling—thou art the sky!" "Flowers — God's stars!" "Ye corpse!" "Those tender fowls with heavenly wings—Angels!"—[Paris correspondent of the *Edinburg Register*.

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